THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Contents for JULY, 1920

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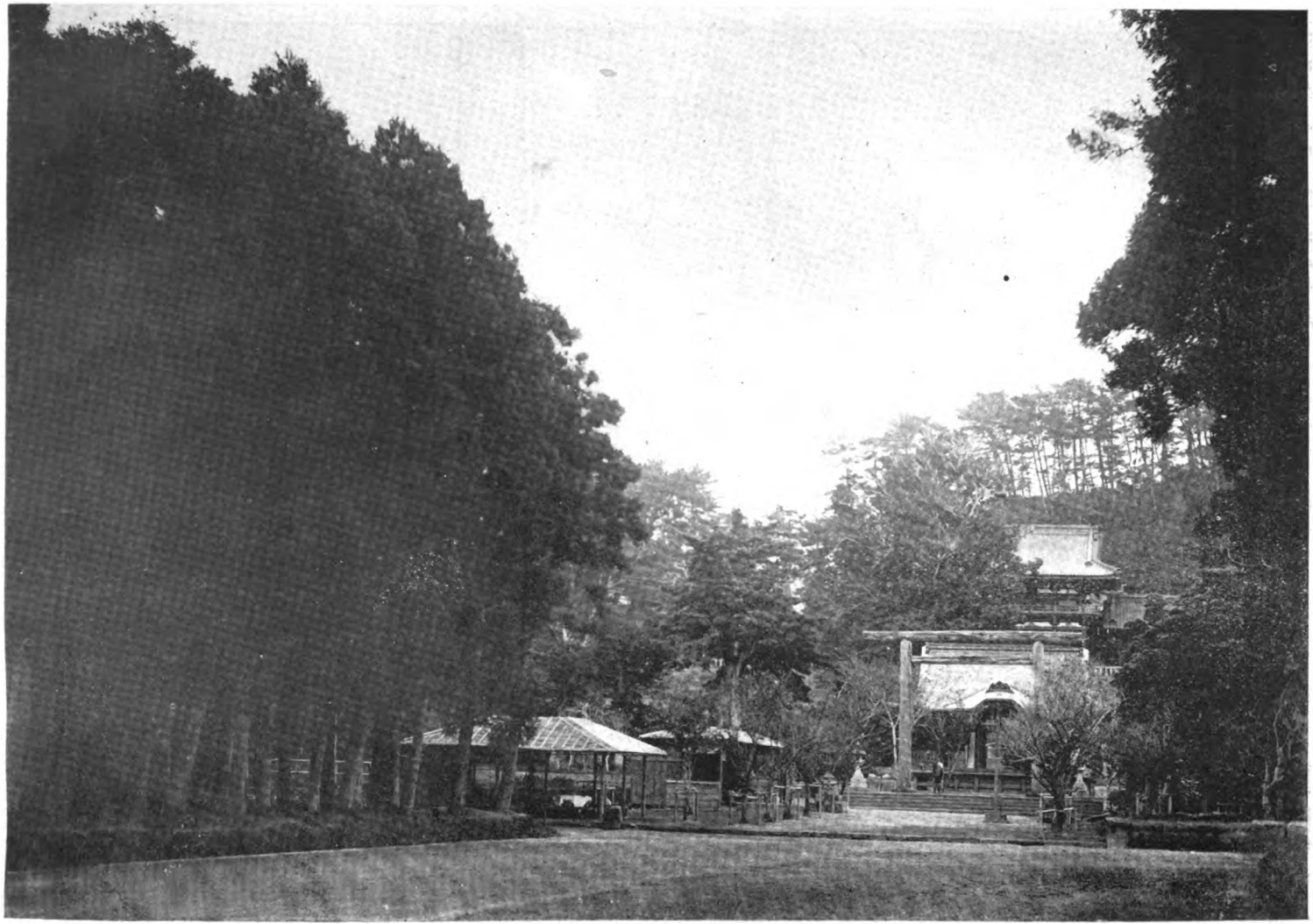

GATEWAY OF HACHIMAN SHRINE, KAMAKURA

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THE JAPAN MAGAZINE

VOLUME ELEVEN JULY, 1920 NUMBER THREE

THE YAMATO SOCIETY AND THE JAPAN MAGAZINE

[Arrangements have just been made between the Yamato Society and the Japan Magazine, to the effect that a part of the Magazine shall be used as the Society's organ. Let us introduce to the reader the objects of the Yamato Society.]

OBJECTS OF THE YAMATO SOCIETY

"THE military achievements of Japan in the last twenty years have done much to make the world appreciate and acknowledge the intrinsic worth of the Japanese nation. It is, however, doubtful whether the other nations find in us many other things to admire besides our military excellence. Some of them, indeed, without fully investigating their deeper causes, have entertained serious misgivings as to the probable consequence of our military successes. The continual occurrence of anti-Japanese movements in the various States of America and in the dependencies of Great Britain and Russia, countries with which Japan is most intimately connected, has been chiefly due to this want of knowledge as to the real state of affairs in Japan, the progress in the arts of peace, in science, literature, art, law and economics.

"Japan has a brilliant civilization of which we may justly be proud. In fine art, we have painting, sculpture, architecture, lacquer-work, metal-carving, ceramics, etc.,—all of striking quality; in literature, our poetry, fiction and drama are worthy of serious study; in music and on the stage our progress has been along lines which accord with the development of our distinctive national character, and is by no means behind that of Europe.

"Europeans and Americans, however, have failed as yet to appreciate the essential worth of Japan's civilization. Some foreigners, it is true, speak highly of Japanese fine art, praising Japan as a country devoted to art; but the works that they admire are not always essentially characteristic of Japan, nor are they representative works of Japanese fine arts. The number of foreigners aware of the existence of an influential literature in Japan is extremely limited.

"For such regrettable ignorance, however, we can blame no one but ourselves; for we have made very little effort to promote the appreciation of our civilization by other peoples. If Japan, in her eagerness to learn the best of European civilization, continues to disregard the necessity of making known her own civilization to peoples abroad, the world's misconception of Japan will forever

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remain undispelled. It is our duty, indeed, to demonstrate to the world the fact that Japanese literature and art have foundations not less deep than those of our Bushido.

"On the other hand, we must have the broadness of mind to recognize and correct our faults, so that we may make ours a civilization that will compel the admiration of the world. Whether or not European civilization, which we have to some extent adopted, is really good for the wholesome development of our nation is a question which still awaits our mature consideration. In order to enjoy unrestricted the future possibilities of the world, we must look at things not only from a national, but also from a world-wide point of view, abandoning the present Far Eastern exclusiveness and endeavoring to improve our position in the family of nations not by military achievements but by pacific means. This is, indeed, the surest way to make Japan one of the First Powers both in name and in reality.

"To accomplish the above purpose is no doubt a task of no small magnitude and one which will require a great deal of time and labor; but as our conviction is that we should not hesitate because of difficulties, so we have undertaken the organization of this Society to help towards the attainment of this ideal."

Rules of the Yamato Society

Art. I. The Society has for its object to make clear the meaning and extent of Japanese culture in order to reveal the fundamental character of the nation to the world; and also the introduction of the best literature and art of foreign countries to Japan so that a common understanding of Eastern and Western thought may be promoted.

Art. II. In order to accomplish the object stated in the foregoing Article the Society shall carry on the following enterprises:

1. Publication in foreign languages of works relating to various branches of Japanese history.

2. Translation of Japanese literary works.

3. Publication in foreign languages of works of Japanese literature and art.

4. Publication in foreign languages of a periodical relating to Japanese literature and art.

5. Such steps as may be necessary for the introduction into Japan of the best literature and art of foreign countries.

6. Exchange exhibitions of foreign and Japanese art objects to be arranged between Japan and other countries.

7. Investigation and application of means necessary for the maintenance and improvement of Japanese art.

8. Despatch to foreign countries of qualified persons for the study and investigation of important matters relating to or arising out of the purposes of the Society.

9. Investigation and application of means necessary for the improvement of the customs and ideals of the Japanese people in general.

Art. III. A standing Committee shall be elected by the members.

Art. IV. The Standing Committee shall have power to appoint or dismiss a Secretary and clerks.

Art. V. Candidates for membership of the Society shall be recommended by the Society.

Art. VI. The expenses of the Society shall be defrayed out of the revenue

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derived from the contributions of members and of persons interested in the work of the Society, from the sale of publications and from other miscellaneous sources.

Art. VII. Meetings of the Society shall be held as occasion may require.

Art. VIII. The Standing Committee of the Society shall submit to the members once a year an annual report of the revenue and expenditure, accomplishments, and condition of the Society.

MEMBERS OF THE YAMATO SOCIETY:

Shigenobu Hirayama, President of the Red Cross Society, Japan.
Baron Hisaya Iwasaki,
Baron Koyata Iwasaki,
Partners of the Mitsubishi Goshi Kaisha, Tokyo.
Chozo Koike, Director of Mr. Kuhara's Head Office, Tokyo.
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Baron Nobuaki Makino, Member of the House of Peers.
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Jokichi Takamine, President of the Takamine Laboratory, New York.
Sanae Takata, Member of the House of Peers.
Seiichi Taki, Professor of Art, Imperial University, Tokyo.
Marquis Yorimichi Tokugawa, Member of the House of Peers.
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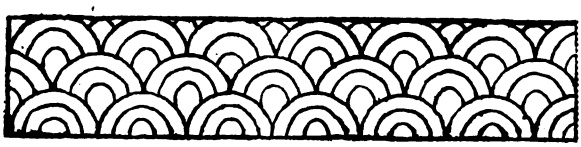
Shigezo Imamura, President of the Imamura Bank, Tokyo.
Junnosuke Inoue, President of the Bank of Japan.
Baron Kumakichi Nakajima, Director of the Furukawa Company.
Seizaburo Nishiwaki, President of the Nishiwaki Bank.

MEMBERS OF THE STANDING COMMITTEE:

Shigenobu Hirayama.
Chozo Koike.
Shigemichi Miyoshi.
Sanae Takata.
Seiichi Taki.
Kazutoshi Uyeda.



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WORLD'S SUNDAY SCHOOL CONVENTION

(Tokyo, October 5-14, 1920)

By H. E. COLEMAN

Secretary for Japan World's Sunday School Association

SOME people have asked the question "Why should the World's Sunday School Convention come to Tokyo?" There are two parts to the answer of this question. The first lies in the purpose for which the World's Sunday School Association was organized. This purpose is (a), to take the Sunday School message to all countries foreign to England and America and (b), to put the missionary idea into the Sunday School movement in England and America. To accomplish the first purpose the World's Association has sent Secretaries to Egypt, South America, India, the Philippines, China, Korea and Japan. Besides this plan of continuous working they conduct Conventions in these different foreign countries, and through speakers expert in Sunday School work they carry the message and the plan of the modern Sunday School movement to the country where the Convention is held, and the neighboring countries, in a manner as thorough as possible.

To accomplish the second part of the purpose the delegates who go from America and England to the different foreign countries where the Conventions are held are brought into close contact with missionaries and native Christian workers, and so get first-hand information concerning the Christian movement in these countries and take this information back to their homes, Sunday Schools, and churches where it is used in missionary meetings, mission study classes and conventions.

The first suggestion that the present World's Convention come to Japan was made by the late Mr. H. J. Heinz, one of Japan's best friends, when he together with Mr. Frank L. Brown and other Sunday School workers visited Japan in 1913 on their way to the World's Convention at Zurich. Mr. Heinz had been for many years the main financial support of the Japan Sunday School Association and felt that if the Japanese people wanted the Convention it would be a splendid means of further developing the Sunday School work in Japan. His suggestion was quickly taken up by the Japanese Sunday School workers and some other prominent Japanese who realized the importance of promoting religious and moral education among the children and youth of Japan. Many saw too, in the Convention an opportunity to

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promote international relations on a firm religious foundation.

A large and representative Christian Convention Committee has been appointed, and has been working for months past on preliminary plans for entertaining this World's gathering. In this work they are assisted by a Patrons' Association organized by prominent Japanese who have promised to help in the entertainment of the delegates and in providing funds for building a temporary auditorium and for additional local Convention expenses. The plan now is to build a temporary Convention hall that will seat about three thousand people. It will contain rooms for various offices of information and rest rooms for men and women. It will also have a large platform to provide for a large chorus and for pageants that will be conducted on each of five days. This convention hall will be located just in front of the Exit of the Tokyo Railway Station. This is most central and will be within walking distance of the principal hotels and the City Y.M.C.A. building where the Exhibit and general lectures will be held. The Tokyo Convention Committee is divided into various sub-committees with responsibility for the various phases of the entertainment work. One of the most difficult problems will be the lodging of the delegates, but this will be provided for by the taking of delegates into the Japanese homes. Such entertainment on a large scale has never been undertaken before, but the fact that non-Christians as well as Christians are gladly opening their homes for this purpose is proof of the sincerity of the welcome that the Japanese people are giving to this World's Religious gathering. A number of Japanese (non-Christians as well as Christians) have especially asked to be allowed to entertain Korean and Chinese delegates.

The Tokyo Committees on Music and Pageantry are already rehearsing to do their share in carrying out this part of the program. It is hoped to have seven or eight hundred Japanese taking part in the different choruses and probably as many will take part in the pageants to be given on five evenings of the Convention. Rehearsals will also be arranged among foreigners and Japanese in Karuizawa and at Takayama. Another sub-committee is at work gathering Exhibit materials to illustrate the Sunday School work in Japan together with interesting and valuable curios representing the history of the Christian movement in Japan. This Exhibit including a large amount of fine material from America and England and other countries promises to be one of the most attractive features of the Convention. The Tokyo Y.M.C.A. auditorium will be used both afternoons and evenings for general lectures on the modern movement in religious education, and for reproducing some of the Convention lectures for the Tokyo public and others from Japan who are not entitled to be delegates.

The World's Executive Committee in New York with the co-operation of the British section is sparing no pains to produce one of the finest programs that has ever been presented on a Convention platform. The use of large choruses and pageants together with really worshipful services and the best speakers that can be obtained will, we believe, make a program full of inspiration as well as information.

We cannot yet give the list of speakers but already a number of prominent

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men and women, both in the educational and the business world, besides Sunday School specialists, are planning to attend. Among these are the Hon. John Wanamaker of Philadelphia, who is now Chairman of the Executive Committee. Mr. W. H. Stockham of Birmingham, Alabama and Mr. Arthur M. Harris, a banker of New York, are among some of the prominent business men who will come as delegates. Judge MacLaren of Toronto, Judge Cleland of Chicago and Mr. Tuthill of the Mayor's Cabinet of Philadelphia are among those in Governmental service who will be present. In the educational world President Murlin of Boston University, Miss Margaret Slattery, a member of the Board of Education of Massachusetts, and Dr. Dosker of the Louisville Theological Seminary are among the speakers who have already been engaged. There will also be a number of business men and others prominent in Christian work in England and Scotland who will attend, among whom are Dr. Poole, associate pastor of Dr. F. B. Meyer of Christ Church, London. There will be a number of Sunday School specialists and international secretaries coming as speakers and delegates among whom will be Mr. Marion Lawrance, General Secretary of the International Sunday School Association, and Mr. John L. Alexander his associate and an expert in young people's work. Mr. W. G. Landes, the State Secretary of Pennsylvania, will probably bring the largest delegation from any one State as sixty people are already booked in his delegation.

These people will not only attend the Convention but as they scatter in their sight-seeing, all parts of Japan will be visited, when lecture meetings will be arranged and receptions held in their honor. This will be the greatest opportunity that has ever come to Japan to hear of the magnitude and importance, and detailed information concerning the modern Sunday School movement. About one-half of the delegates will also visit Korea and China and two parties have especially been organized to continue the trip from Shanghai around the world when post-conventions and conferences will be held in the different countries that are touched by their steamers. It is sincerely hoped by those in America, as well as Japan, who are promoting the Convention, that not only the Sunday School work, but the general Christian enterprise may be greatly stimulated throughout the Far East; and that the delegates from the many nations represented may come into a closer relationship with and better understanding of each other.

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THE MANUFACTURE AND EXPORTATION OF PAPER

By BUHACHI KISHI, M.E.,
Department of Agriculture and Commerce

FROM olden times, the manufacture of paper in Japan was mainly carried on as a secondary occupation by farmers in the mountainous regions where conditions were especially suited to it, but gradually the production of paper has extended to new localities throughout the country until now every prefecture exhibits a greater or less amount of production. The total for the entire country for the year 1918, including primary and secondary work, reached ¥53,930,000 and the demand is gradually increasing. However, it seems that our study concerning the nature and relative value of the trees, viz., paper-mulberry, edgeworthia, wickstroemia, etc., has not yet been carried far enough. Of these various basic materials, the supply is inadequate at present and thus the market price has noticeably advanced with the striking increase in demand. Let us present below the figures which show the cost for raw material for successive years from 1914 to date:

		per 10 *kan**
1914	Dried white bark of paper-mulberry	¥ 30
1915	" "	36
1916	" "	44
1917	" "	47
1918	" "	61
1919	" "	80
1920	" "	113

		per 10 *kan**
1914	Dried white bark of Edgeworthia	¥ 32
1915	" "	38
1916	" "	48
1917	" "	65
1918	" "	70
1919	" "	76
1920	" "	75

When manufacturers' profits diminished on account of the advance in the price of raw materials, there was in consequence a gradual decline in the quality of the output which finally resulted in a decrease in the peculiar toughness for which Japanese paper had hitherto been famed.

Hence it is a noteworthy fact that now cheap foreign style paper is being substituted. Though these substitutes can not, of course, compete with genuine Japanese paper in quality yet they are comparatively satisfactory for common purposes. Hence as the demands for these cheap substitutes for ordinary daily use increases, the effect upon the market for Japanese paper is considerable. In regard to this point, however, we may say that if after further investigation and study, we prove conclusively that Japanese paper has special characteristics which foreign paper can not imitate, and

* Note: one *kan*=8.28 pounds.

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it we produce goods at comparatively reasonable prices, there is no reason to doubt that the demand on the part of the general public will increase. As to methods, the best plan is to increase the production of raw materials and then supply goods at reasonable prices It is very evident, then, that the cultivation of edgeworthia and paper-mulberry should be encouraged, yet we must admit that it would be undesirable to cultivate these trees on arable lands at the present when the food question is so clamorous. Accordingly we would suggest that the cultivation of these varieties as a by-product of forestry should be encouraged in mountainous lands and thus the difficulty of getting raw materials would gradually decrease. As to the Edgeworthia papyrifera, since it is a product peculiar to our country there would be ample opportunity for the expansion of exportation of this variety. For example, as Edgeworthia is used for paper Panama hats, paper string, duplicating paper, *torinoko* paper certificate blanks—all largely exported abroad—surely in this direction there is a chance for great improvement and expansion.

Now comparing Japanese with foreign-style paper, we note that the latter is made close and tough by using very short tissues in the pulp and then adding pine resin and soap and exerting roller pressure, while the former, on the contrary, is mainly dependent on its native quality for the soft, satiny feel, while its durability and resistance to rubbing and shrinkage is especially due to *tokoro* starch and long tissues. Thus there is a difference between machine and hand-made paper because the length of the tissues differs. In fact, the peculiarity of Japanese paper is that it is hand-made, and hence it seems rather difficult to instal modern machines, but at the present day and age of industrial progress, it is most impracticable to limit production by continuing the present out-of-date methods. Therefore when we consider about varieties of tissues, we should study the matter of size at the same time, and make it a *sine qua non* to adopt machines suited to the special work in contemplation.

Now, again, as to prices, the activity of paper manufacturing up to several years ago was dependent upon the moderate wages paid labor when this work was done by farmers as their secondary occupation, but nowadays the advance in the wages of laborers has affected this industry quite seriously. Hereafter farmers undertaking paper manufacturing as by-work should combine if possible and provide electro motors, pulverizers, etc., thus economizing labor and making possible an increase in production at the same time; and we should preserve the peculiar excellences of our Japanese paper, viz., toughness and durability, as already stated. Now most of those engaging in this work are hand-paper makers, hence it is a suitable task for farmers in mountainous regions to undertake, as they may thus utilize their laboring forces in the leisure hours of the winter. If you consider, then, that small farmers in mountainous localities where arable land is very scarce can help out their living by securing some income even in the winter you will readily perceive the importance of this by-work. But since paper manufacturers on a small scale often fail in the finished product and further cannot meet large

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demands, they should, if possible, organize associations, improve methods of transacting business and endeavor to extend their market.

In short, since our Japanese paper as one of the peculiar products of Japan has received the admiration of the world for fifty years past, and Edgeworthia, an especially elegant paper, has received the most favorable criticism, those concerned in this business should study foreigners' tastes and try to satisfy the demands of their customers; and at the same time, they must encourage the wide extension of paper making in the mountainous sections throughout the country.

I should like to go into detail a little more in regard to the respective papers, like the Hosokawa, the Saitama product; the Uchiyama—the paper made in Nagano; and the Kurodani hanshi—the Kyoto fu product. All these are manufactured of paper-mulberry tissue, and the quality of each is superior, but if we desire to discover the special fitness of each we shall again find further study necessary. Though for the stereo and duplicating papers of Gifu, Wickstroemia is mainly used—a paper which exhibits a light brown color and smooth lustrous finish—and its toughness is its special excellence yet it seems to us that these goods are not equal to the large demands of the public. And also as to the Suruga banshi and Tosa banshi, etc., though each has its own peculiar excellence yet we must confess with regret that we often see too coarse goods turned out. In Kochi prefecture where the greatest quantity is produced, there are the tengujo (thin white paper), usuyō (thin tracing paper), zubiki (lining paper), etc., which are worthy of special mention, and also paper like the Hodomura produced in Nishino Uchinaka Gun, Ibaragi prefecture. Though it is quite well known from its use in ballots, yet sad to say the amount of production is very small at present. In addition to these, there is paper for the cards used for the eggs of silk worms, which is produced mainly in Nagano, Saitama and Gifu prefectures.

Finally, if I state the facts regarding the demands from abroad for our paper I must say those produced from paper-mulberry tissue exported abroad are Mino paper, hanshi, Tengujō (thin white paper), Yoshino (delicate tissue paper), etc. In the year 1919, an amount worth ¥2,320,000 was exported abroad. Since also the various sorts of paper made from Edgeworthia tissue showed increasing demands abroad, in 1918 the amount exported reached ¥5,980,000; the principal varieties were duplicating paper, paper Panama hats, and Torinoko (for diploma and certificate, etc.). The countries importing our goods are: The United States about 30 per cent; China and England, respectively 10 per cent; and France, the British Indies, Australia, Hongkong, India, etc., follow in order given. But the manufacturers and dealers who understand the conditions in foreign countries are very few, and this is why they can not contribute to the extension of the market abroad. Though we sometimes receive inquiries from foreigners in regard to the different Japanese papers which show artistic taste and that peculiar quality which foreign goods can not imitate, yet we have often failed to secure orders by not taking proper measurements. Now, if we hope to occupy a superior position abroad in

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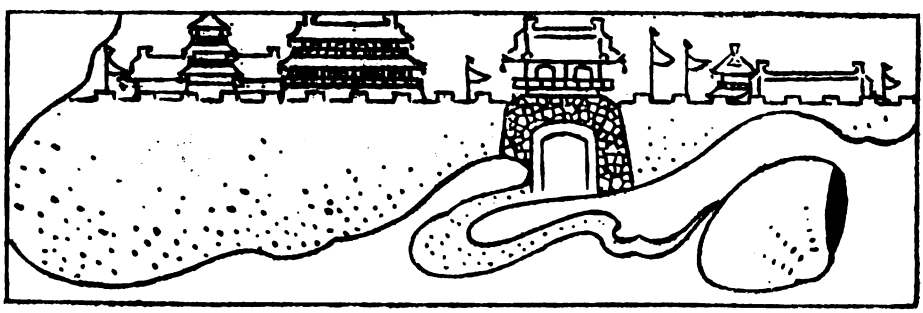
future, we must consider how to collect raw materials, improve our methods and system of production, and how to use modern machinery; in addition, we must mainly aim to avoid useless expense, thus making possible moderate prices, and also acquire an excellent technique. Now a word especially as to our system of production. Since this work is mainly carried on as by-work, we should strive to avoid bad quality in production due to careless manufacturing and to unify the quality and economize expense. If these reforms can be actually carried out, we venture to assert that the exportation of our Japanese paper has a bright prospect ahead.

The statistics as to the amount of Japanese paper exported are shown below:

COMPARISON OF EXPORTED JAPANESE PAPER AND PAPER GOODS FOR SUCCESSIVE YEARS

		1917	1918	1919
Yoshino and Tengujo papers	quantity	*kin 289,560	kin 120,502	kin 112,348
	value	¥ 543,853	¥ 203,639	¥ 163,219
Hanshi and Mino papers	quantity	kin 1,028,315	kin 725,833	kin 740,103
	value	¥ 739,841	¥ 433,115	¥ 319,513
Tōyō paper	quantity	kin 183,691	kin 251,159	kin 349,344
	value	¥ 152,157	¥ 154,316	¥ 155,950
Wall paper	value	¥ 251,880	¥ 135,526	¥ 142,426
Toilet paper	quantity	kin 918,611	kin 1,081,982	kin 975,208
	value	¥ 427,078	¥ 440,646	¥ 252,513
Duplicating paper Thin paper	quantity	kin 650,976	kin 674,383	kin 526,415
	value	¥ 574,389	¥ 697,420	¥ 641,415
Torinoko or Official paper	quantity	kin 890,454	kin 3,184,268	kin 3,369,018
	value	¥ 471,888	¥ 1,645,954	¥ 1,838,948
Paper Panama hats	quantity	kin 454,987	kin 385,956	
	value	¥ 4,330,887	¥ 3,358,802	¥ 2,153,720
Miscellaneous Japanese papers	value	¥ 218,258	¥ 270,234	¥ 277,070
Total value		¥ 7,700,231	¥ 7,337,652	¥ 9,944,974

* Note: Kin = pound or catty in Chinese.



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MORITO AND KESA

By T. WAKAMEDA

[The following tale is not the writer's mere invention. The fact is so well known to Japanese people, that it is dramatised and often staged. The incident actually happened in the 12th century, when the Heike was at the very height of prosperity.]

PART I.

Mild March, the harbinger of glee,
Was sweet as ever sweet could be;
All ministers of love and smiles
Were fair, and free from woe or wiles.
The cherry-trees, the pride of March,
Where happy birds would play and perch,
Had just put on their gorgeous gown,
And smiled a sweet smile to look down
Upon each happy youth and maid,
Who hides the heart in passion's shade.

'Twas now a merry festive day;
Everything seemed so glad and gay,
And sorrow dwelt with nothing there.
The lovers' hearts walked pair by pair,
Though parents' eyes kept them apart.
Whate'er confine a lover's heart,
It flies free from the cruel hand
And roams afar in fairyland.
The ceremony was over now;
The waters heard to float and flow,
Lost their long babbles for awhile,
And whispered in young ears a smile,
Amongst the clamours of the crowd;
With a long train of fair and proud
The balcony was finely filled.
Before the sight you'd have been thrilled
With beauty, and in happy pain
Remained for ever, but in vain.

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A lady, young, fair, and gentle hearted,
Up from the party now had started.
Every eye turned and saw her ride
In the black sedan-chair at one side;
No flower e'er bloomed more sweet and fair;
Her form itself was music rare;
To be with her were sweetest death,
If shrouded with her happy breath.
No river flows more pure and chaste;
The moon itself which steals in haste
To seek her love beyond the sky,
Would stop and whisper from on high
A word that she alone could know;
The sweetest bird on sweetest bough
Could ne'er rhyme with her song of heart,
A gladsome throb by sweetness girt;
She seemed a girl of seventeen,
A fancy that the bird has seen.

A handsome young samurai, clad
In fine genteel attire, a lad
Of nearly twenty, who remained
Alone on the bridge near by, had gained
A glimpse of her, and pierced with her eye;
He lost his soul, his heart beat high;
"Who can she be, and where dost go?"
He followed her in sweetest woe.
Young as he was, the soldiers old
Morito led (he was so called);
How clever and how brave he was,
From this alone you may suppose;
'Tis strange, howe'er, what thought, what mind
Bewitched him to trace her behind.
He followed. The sedan-chair stopt
Before a house; the curtain dropt—
She disappeared within the door;
The happy dream broke, and no more.
He knew the house, and who she was;
The heart that had on high uprose
Now sank into a deep despair,
And roamed about in the dark air.
She was the cousin he met when young;
He knew what was the love he flung
Away upon this cousin, who flashed out,
Then vanished off as truth and doubt.

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She was the wife of Wataru,
A high-bred samurai, kind and true;
The couple lived in a happy dream,
Oft felt amidst the youthful gleam.
In sorrow he was lost awhile,
Then came his usual frown and smile
Of vigour, not to the mild part
Of his mind, but to his darker heart.
He sought a way in pathless bowers,
And lost his way in Love's dark hours.

'Tis sweet to love a pretty maid,
Before her flowery form shall fade;
'Tis bitter to love another's wife,
Although both hearts be full of life.
Now that the breeze of love soft stole
To whisper music to his soul,
Her beauty lay so deep within—
O Love! thy work is oft a sin.

PART II.

The spring passed by, and summer came;
His passion burned, howe'er, the same.
Morito whiled his time away,
A-brooding o'er love night and day;
The summer wept itself to cold
Autumn; and he too wept, though bold
And brave, for who is there will never weep
For love he feels when passions peep
Out of the inner heart where dwells
Shy Truth with her fantastic spells?
The autumn air blew a blighting blast;
The insects near by chirped their last;
Wild geese were heard to cry and pass;
The dews lay cold on leaves and grass;
The autumn was so sad and drear
To him who wept a love so dear.
September came—'twas the thirteenth day—
All night he sad and sleepless lay.

'Twas dawn; he glided from his room,
O poor Morito, in the gloom
And light both of the dawn and mind,

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And hurried to his aunt's to find
Her, by name Koromogawa,
The mother of his dear Kesa.
He climbed the gate and got within,
Went to the yard through thick and thin,
And quietly unlocked the door;
He soundless stood upon the floor.
Who but God knew what danger lay
In wait at such a time of day?
Koromogawa woke and breathed
A prayer, when with a sword unsheathed
A man appeared, to her surprise;
She tried in vain to move and rise;
He held her by the neck to slay—
She felt to roam a dreamy way.
Her courage came back; she did look
Him in the face; who in the nook
Stood but her nephew, Morito?
From under the youth's angry brow
The aunt cried in a trembling tone,
"Thou art Morito! why at dawn
Break'st in upon my house and me?
Though I of late talk not with thee,
My nephew thou, thine aunt am I—
Between both minds what hatreds lie?
What is the matter? Thou lookest gaunt.
I beg to know what thou dost want."

"Why, aunt, have you forgot," quoth he,
"I thought Kesa a wife to me?
Then you refused my wish, and gave
Her to Wataru. I won't save
Your life now; with this sword of mine
You'll die, howe'er you may repine."
So saying, he upraised his sword.
"Do wait awhile and hear my word,"
She cried; "if thou keepst her so dear
Within thy heart, thou shalt meet here,
Meet Kesa here this very night."
Morito smiled so glad and bright,
"How good of you! Forget it not.
How happy now becomes my lot!
Be sure I will come here to-night."
And quickly he was out of sight.

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PART III.

"You tell me to kill Wataru,
Your husband dear? Is it quite true?"
Asks Morito of fair Kesa.
"Unknown to Koromogawa?"
"Yes, if you love me," answers she;
"He has just washed his hair, you see,
And it is wet.* At midnight go
And cut his head off—you must know
Where his bed-chamber is, you do;
Behead him, and I'll marry you."

A feast was held to view the moon;
Like to a dewdrop that too soon
Will vanish, poor Kesa's life was.
Hiding a flood of tears, she rose
And danced at Wataru's request;
With deepest sorrow in her breast,
A seeming smile upon her brow,
She sang in a tone sweet and slow:—
"Forsooth 'tis sad and breaks the heart
When parent and child forever part,
But sadder still when man and wife
Forever part from this earthly life."
"What an ill-omened song you sing!"
Said Wataru. "With us will spring
Abide for evermore, and nothing will
Part you and me; do come and fill
This goblet with more wine, my dear.
No need there is to moan and fear."

* * * * *

Clouds hid the moon, and all was still
Except the murmurs of a rill
Near by. A man climbed o'er the fence
Of Wataru's noble residence.
Under his arm he had a head,
Besmeared with blood of frightful red.
Who should he be but Morito?
Unto the heights did the youth go,

---

* A ruse employed by Kesa to save her husband.

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When suddenly the moon peeped out
And cast her bright beams round about.
Holding it up, he eyed the head,
And was astonished as if dead;
'Twas not the head of Wataru,
But of his dear Kesa, he knew.
Alas! she died, poor sweet Kesa,
Died for her husband and mamma.
Now he awoke out of his dream;
His heart was clear like the moonbeam.
He hied to Wataru and told
What had passed, sorrowful yet bold,
And begged to be slain with his own sword.
But calm and gentle was the word:
"'Tis needless to put you to death,
Since from her lips no more comes breath."

The two unhappy men straightway
A holy temple entered in,
As monks, to soothe the soul of her
Who died to keep her house from sin.

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FUTURE PROSPECTS OF THE RAW SILK TRADE

By S. FUJII

AS raw silk heads the export trade of Japan, and the market at present is phenomenally dull, it is pertinent to inquire: What has the future in store for us? And what is the attitude of producers and dealers at the present time? Is there a good prospect of recovery in the near future, and if so what are the indications of this and what the process by which such improvement may be effected?

Now these questions are of the greatest importance not only to Japan, but to foreign countries also, especially those importing large amounts of raw silk.

The immediate cause of the drop in prices was, of course, decline in the American demand for this commodity, formerly so great, and also the recent financial panic, which in turn was caused by the tightness of the money market in Japan.

If, however, we trace the real reason for the difficulty we shall find it in the sudden increase in the price of raw silk due to speculation, by which prices were forced up above the maximum estimation for the benefit of a small circle of operators. It is true that the price of silk had not advanced during the war in proportion to the rise in other raw materials. The highest price during the war, from 1913-18 was ¥1,700, it is stated. Compared with pre-war prices this was an advance of only 60 or 70 per cent. The beginning of the serious advance in price occurred after the conclusion of the armistice, and especially since the spring of 1919 has the rise become very noticeable. At the close of said year the price had reached ¥3,000, and early in 1920 it suddenly rose to ¥4,000. Even by the middle of January it had reached the highest point, viz., ¥4,300. This figure checked the bullish tendency, and soon the price was reduced, hovering about the ¥3,300 mark, but there were some who confidently looked for a return to the former top levels.

On March 15th, however, the reality of the slump in the stock market was apparent to all, the market for raw silk was seriously affected and pessimism prevailed generally as to the future. From April the drop was great; April 7th the price was ¥3,000, later the ¥2,000 point was reached and in the latter part of May silk was quoted at ¥1,300. If this be compared with the ¥3,600 of January the slump is seen to have been to almost one-third of the top price.

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Even before the panic, there were some who predicted a slump in prices, maintaining that the unprecedentedly high figures of the winter could not be long maintained. In order to understand the reasons for this forecast, we must study conditions in Yokohama as to the receipts and sales of raw silk.

RECEIPTS AND SALES OF RAW SILK IN YOKOHAMA

Date		Consignment		Sale	
June	1919	35,500	boxes	30,000	boxes
July	„	65,600	„	43,400	„
August	„	57,300	„	44,200	„
September	„	52,300	„	40,000	„
October	„	52,900	„	49,500	„
November	„	53,200	„	40,200	„
December	„	48,300	„	36,000	„
January	1920	20,000	„	25,000	„
February	„	18,200	„	8,000	„
March	„	30,700	„	12,000	„
April	„	42,000	„	28,000	„
May	„	25,670	„	17,800	„
Total		501,760	„	374,700	„
From May, 1918 to June, 1919		448,750	„	363,198	„

Note: The unit is a box containing 9 *kan*; one *kan* corresponds to 8.28 pounds.

Of the consignments from June 1919 to May 1920, the 65,000 boxes of July 1919, the season for new silk consignments, was the maximum received, and the 18,000 boxes of February, 1920, was the minimum, the aggregate totalling 500,000 boxes, or an increase of 53,000 boxes over the consignments of the previous year. This increase was caused by the strenuous efforts of the producers, stimulated by the extra high prices of the year. Now studying the sales for the same period, we find an increase of only 10,000 boxes, for while the demand from America was unusually heavy for a part of this period, it fell off greatly at the end. So we must note the fact that compared with consignments received the sales were very small. As the manufacturers had exerted themselves to increase their production last year the amount was expected to fall off this year, but contrary to expectations, the silk kept coming in while sales were suspended and consequently a large amount accumulated. Hence for two reasons a slump in the stock market was experienced. Last year stock left on hand not negotiated was only 10,000 boxes. This year 50,000 boxes are in the warehouses of the wholesalers. Unless this large surplus stock is disposed of, even though the future looks hopeful, no substantial change is to be expected.

The situation being such, there is a tendency to delay the preparation of the new crop for market as by a delay in reeling, etc. of two weeks the usual 80,000 boxes per month may suddenly be reduced to 40,000. This may result

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in clearing out the surplus stock, but even if successful the immediate stabilization of the market cannot be expected.

In addition, before we can safely predict as to the future, we must study other factors which aid in determining prices. We must know the relation of demands, both domestic and foreign, to production this fiscal year, also the total amount of production and of exportation to Europe and America, and also the fluctuation in the production of raw silk in the interior.

PRODUCTION AND EXPORTATION OF RAW SILK

Date	Production	Exportation	Unsold
1913	233,800 bales	202,200 bales	31,500 bales
1914	234,700 „	171,400 „	63,200 „
1915	252,800 „	178,100 „	74,700 „
1916	282,400 „	217,400 „	65,000 „
1917	332,300 „	258,200 „	74,000 „
1918	362,200 „	243,400 „	118,700 „
1919	380,000 „	286,200 „	93,700 „

Note: The unit is a bale corresponding to 100 pounds.

Now first we find that production in the interior of Japan has been constantly increasing since the war. In 1918 the increase was about 160,000 bales over 1913. In 1919, an increase of 20,000 bales brought the aggregate up to 380,000 bales. This is estimated as an increase of about 560 per cent over pre-war figures. Secondly we must consider exportation figures. Dividing exports into two main divisions according to whether their destination is Europe or America, we may tabulate the amounts as below.

DISTRIBUTION OF EXPORTS OF JAPANESE RAW SILK

Date	To America	To Europe	Total
1913	133,400 bales	68,100 bales	202,200 bales
1914	142,600 „	27,400 „	171,400 „
1915	148,000 „	29,200 „	178,100 „
1916	181,800 „	35,000 „	217,400 „
1917	220,600 „	36,000 „	258,200 „
1918	208,500 „	33,000 „	243,400 „
1919	275,200 „	10,000 „	286,200 „

Now the reason our export of silk in general increased during the war, in spite of the decrease in European demand, was because consumption in America greatly increased. And again while we have no exact figures as to domestic consumption, if we regard the remainder as indicating the amount used in Japan we shall see

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that here, too, there has been an increase. In the year 1918 it was 108,000 or about four times the 30,000 bales of 1913. For 1919 statistics indicate a decrease in general, but an increase in domestic consumption of 2½ times that before the war.

How then may we suppose production will be related to exportation in the year 1920? From January to May of this year, production shows an increase. The amount of cocoons raised has decreased, but the manufacturing power shows an increase. It is probable the total amount will not exceed the 380,000 bales of last year. If the production should be about equal, what will the amount exported probably be? Toward Europe no doubt an increase, in conformity with the general tendency. Though France has reduced her importation of silk goods in order to protect home manufactures, yet she must import raw materials more and more. In recent times commercial negotiations between France and Japan are advancing and other nations also are increasing their demands as they gradually restore their industries. So the European export may be increased say 30,000 bales over that of last year.

Even with an increase in European exportation, if American exportation, which controls the life of the raw silk market in Japan, should diminish, nothing could rescue us from the present inactivity. The raw silk market in New York, affected by the fall of prices in Yokohama, dropped at once from $16 to $7. Such being the situation everywhere, there is no sign of speedy restoration for the silk market. The amount of raw silk which America imported from other countries in 1919 was 44,816,000 lbs. or 337,000 bales, Japanese measure. Of this the amount imported from Japan is as given above. As the importation was so great in 1919, a large amount is still remaining in the market and the demand for 1920 will probably be much less than for 1919, say 210,000 bales. Thus even if our European export of silk should increase, there would still be a decrease of from 40,000-50,000 bales.

Now if we rate our domestic consumption at, say, 60,000 bales, we may estimate the production and distribution for 1920 as follows:

Estimated production	380,000	bales
" exports	240,000	bales
" domestic consumption	60,000	"
Excess or over production	80,000	"

Thus overproduction would reach 80,000 bales, and though every effort is being made in Japan to relieve the situation by shortening the time of reeling, securing loans of capital, etc., yet these devices alone, it appears to us, will not be fundamentally successful in changing the relations of supply and demand, though they may stabilize the market to some degree. The former activity will not soon be restored, we predict. The present expense of production in Japan is estimated at ¥1,700 as a standard. If the selling price runs higher than this, some adjustment may be made.

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THE MAUSOLEUM OF THE CHOPSTICKS

THE Emperor Sujin was one of the most pious and illustrious monarchs in the Imperial line. His devotion to the gods was well known, and he built shrines to the deities of heaven and earth, offering prayers zealously for the nation's welfare. When the various savage tribes rebelled, the Emperor divided the country into sections and despatched a general with an army to subdue the rebels in each section, General Takenunagawa going to the east, General Kibitsuhiko to the west, and General Michinushi to the province of Tamba; and so at last the whole empire enjoyed a prolonged peace.

The story goes that when one of the generals was crossing a mountain pass with his army, the pass of Herazaka in Yamashiro, his attention was attracted to a little maid standing by the roadside singing a quaint song, something to this effect:

There is a cause for trouble:
Assassins are coming
Slyly into the Palace
By the big front gate,
Spying on the Imperial rooms
To note all within;
And our Sovereign Lord
Knows not of it:
But is at ease
In spite of their designs!

This seemed rather a strange performance to the officer, and he turned his horse's head to inquire what the child might mean. She said that she was not speaking to any one; she was merely humming a ditty. Just at that moment the child vanished, and there was no trace of her anywhere. The officer could not ignore so remarkable an occurrence; and he turned back to inform the Emperor of what had happened.

On hearing an account of the strange incident the Emperor sent for Princess Yamato Dodomomoso, as she was a person of great wisdom and often consulted as a sort of oracle concerning queer events. She had the reputation of being able to predict coming dangers and so on. She had no sooner heard the details of the episode than she understood its significance. She warned the Emperor that a conspiracy was on foot to usurp the Imperial Throne, the conspirator being Prince Takehani-yasuhiko, husband to Princess Adahime. This lady had come secretly to the province and taken away a handful of earth from Mount Kagu in Yamato, swearing that the bit of earth represented the whole province. This meant that her husband intended to take the province, the oracle explained, and the only way to prevent it was to send an expedition at once against him.

The Prince against whom such suspicions were aroused was no other than an elder brother of the Emperor, who had

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been led into rebellion by the advice of some evil counsellors. In accordance with the advice of the prophetess the Emperor despatched an army against his brother, the chief command being entrusted to General Oihiko. In the ensuing contest Prince Yasuhiko and his Princess were destroyed and peace reigned in the empire.

Princess Yamada Dodomomoso afterwards married Prince Omononushi. He was a very remarkable husband, it seems, as he appeared only at night and was never seen about his wife in the day, to her great disappointment, and she often besought him to let her have a look at his noble countenance by daylight, that she might the more reverence and admire him. Now he was not altogether an unreasonable Prince and consented to comply with the wife's request. But his proposal as to the best way of fulfilling her wishes was rather extraordinary. He informed her that next morning as she went to her dressing table she would behold him. He warned her, however, that she must not cry out if she was too much surprised at his appearance.

So the lady, eager to get a glimpse of her lord by the light of day, having the curiosity that attends all women, could hardly wait the approach of dawn; but when daylight had at last come, she hastened to her dressing table, and opened her dressing case, in which, lo and behold, she found a beautiful serpent about a foot long. Amazed and shocked at the discovery the lady cried out in fright, upon which the serpent immediately was transformed into a handsome man who addressed the weeping lady and said:

"Why are you so shocked? Could you not heed my advice and refrain from making any alarm? Now I shall be compelled to go away and you will never see my face again!"

Thereupon he soared into the air and disappeared towards heaven in the direction of Mount Mimuro. The poor Princess was so grieved at having thus offended her lord in crying out when he had warned her not to, that she fell down in a faint; and as she fell she came in contact with a chopstick that penetrated her body and killed her.

A tomb was erected for the lady at Oichi in Yamato. Workmen toiled day and night to build the mausoleum to receive the body of the princess, the stone for which was brought from Osaka. From the quarry to the site of the mausoleum a continuous chain of toilers stretched, passing the stones from hand to hand, the workers chanting a ditty as they toiled. The words of the chanty were:

O group of stones,
Pile up, build up!
If one only persists
He will have his desire!

And unto this day that monument is known as the Mausoleum of the Chopsticks.

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WOMANHOOD IN THE GYOKUYA SUTRA

By KOSON EBE

THE Gyokuya Sutra is an ancient volume in which is recorded the instructions given by Shakyamuni in regard to woman, setting forth her duties as wife, in India some three thousand years ago. It may not be quite correct to use so sacred a word as *sutra* for a volume limited mainly to instructions for women; but at any rate the book is very interesting as throwing light on the characteristics of woman in India so long ago, and the lives of the people at that time. Not only so, but it reveals the views of Shakyamuni on womanly character.

It must be remembered that these instructions were given when Shakyamuni was in the temple of Gion at Sae in the province of Kosala, a temple especially erected for the great sage by a wealthy man named Sudatta. One who spent so much money in erecting a great temple to the honor of the sage must have been an earnest believer in him. He was from the first a man of great benevolence, always helping the poor, and particularly orphans. There is much in the fact that he found his greatest pleasure in spending his immense wealth in so noble a manner. Naturally such a philanthropist would be very favorably and widely known, and people thought more about his kindness of character than about his name Sudatta.

This wealthy man had a son aged 30 who had married the daughter of another rich man of the neighborhood. Her name was Gyokuya, which gives the book its name. Not that the lady was an ideal wife by any means; for it turned out that she did not at all suit her husband, and was of a type not infrequently found among the daughters of the rich; proud, independent, wilful and stubborn to a degree. She had a face more beautiful than gems, but an individuality that was vain and boastful. She soon proved unendurable to her father-in-law, Sudatta, who was sorely grieved over her demeanor. He attempted to correct her disposition and reform her somewhat, so that she might become a more ideal wife to his son; but in spite of all his trouble and kindness the lady persisted in her own wayward temperament, paying no attention to the wishes and instructions of the family. The old man, however, was too good to use physical force, and treated her like a delicate bit of porcelain. As time went on the lady grew still more ill-tempered; and Sudatta determined to have her lectured by Shakyamuni.

The great sage was graciously pleased to accept the proposal and paid a visit to the mansion of Sudatta; but Gyokuya, having caught on to the plan, withdrew to her chamber and refused to be seen.

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As she would not come out, Shakyamuni had compassion on her and shed forth a divine light upon her in her chamber. When she saw the miraculous glow she was filled with fear and forthwith came out of the chamber submissively into the presence of the sage.

Thereupon he began his instruction to her thus:

"Gyokuya, a woman is not to be valued or regarded as a beauty just because of her pretty face; it is the heart and the deed that attract and ennoble all. One who is vain of her beauty and despises others will be reborn a mean and low creation, doomed to suffer a hard fate. There are five virtues and three vices common to woman, which go to make up seven types of womanhood. In relation to these there are important precepts which all women ought to know and observe. Do you know these or not?"

The lady said that though she was born a woman she was ignorant of them, and had never properly learned how to behave toward father and mother and husband. She admitted how discourteously she had always acted, and besought the sage to instruct her how to improve and how a woman should walk.

Seeing that the lady had fallen into a docile and penitent mood Shakyamuni continued his instructions. First he dealt with the five virtues, thus:

1. A wife should be the last to retire at night, and the first to rise in the morning, systematizing her household affairs well. If a delicious dish is served, she should first help her father-in-law and mother-in-law and then her husband and last of all herself.

2. She should faithfully guard her husband's property and should not spend money lavishly.

3. She should always respect and love her husband with a single heart and mind, and should never allow her thoughts to turn to other men.

4. She should take heed to her words, act justly, and should never show anger in her face.

5. She should assist her husband in his work and endeavor to enhance his reputation in the world.

On the other hand there are three types to be avoided; and they are these:

1. The type of woman who goes early to bed, even at times before dark, and does not get up till long after the sun has risen; and if her husband scolds her, she retorts impatiently. Be not like her.

2. There is a type of woman that always enjoys the best of the food first herself and serves inferior dishes to her father-in-law and mother-in-law and husband; and constantly thinks of other men, secretly hoping for the early death of her husband. Be not as she!

3. There is the woman who spends her days without consideration of duty and indulges in disparaging criticism of others, enjoying gossip and censorious conversation until she is hated of all. Avoid such!

After delivering himself thus, the sage asked Gyokuya if anything he had said touched her at any point. The lady was silent, and could do nothing but look at the sage. So he continued his instruction further:

Motherly Women

The attitude of this sort of woman toward her hnsband is that of a mother thinking of her child. She is ever affectionately pining for her husband and waits on him without weariness, ever

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attentive to his clothing, even as promptly as one scratches an itching spot. She is very anxious for her husband's reappearance whenever he goes out.

Sisterly Women

The attitude of this type of woman toward her husband is like that of a real sister toward her elder brother. She never fails to offer him her affection and respect, never acting as if estranged, or sulking; and never coquettish.

Teacher-like Women

As a benevolent teacher toward a pupil so should a woman warn her husband to avoid mistakes, leading him ever to better ways, and to ensure his success; but always without ostentation.

Friendly Women

A wife should be always frank and sincere in friendship for her husband, girding herself with chastity, not claiming consideration for her merits but admitting her mistakes and his, always endeavoring for unity of heart in the bond of peace, in mutual assistance.

Servant-like Women

The chaste wife serves her husband and yet is afraid she has not done enough for him. She is always modest and never uses coarse language. When she is admired she never boasts or is vain; and when she falls into disgrace she never resents her treatment. Whether in sorrow or joy she is ever the same.

Ill-tempered Women

Such a woman is displeased at the sight of her husband; she cherishes resentment in her bosom and longs day and night for divorce, having no conjugal affection. At home she is like a servant and never does her duty. She is prone to incontinence and dissipation without thinking of the disgrace. If her husband admonishes her, she rages and prays for his death.

Thief-like Women

This sort of woman looks on her husband as an enemy and is always conceiving evil designs within her heart. She cultivates intimacy with other men and watches for unguarded moments to betray her husband. She would poison him if she thought the crime would not be discovered; and so fearing to do it herself, she gets her paramour to do it. Thus robbing her husband, she marries her lover.

After thus enumerating seven types of women, Shakyamuni asked Gyokuya to choose which of them she desired to be; and she at once exclaimed:

"O Gautama, I will choose to be the servant-like woman!"

In these days of the new woman and the agitation for woman's rights one cannot say whether it will be better to be the servant-like woman or not. The advice which Shakyamuni gave to Gyokuya was given more than three thousand years ago in India. The characteristics which he mentions must have prevailed among the women of his time. But were they confined to India then, and are they confined to India now? Do we not see similar types among the women of our own time and country? It will do wives no harm to compare themselves with the types outlined by the Indian sage; and the subject is not beneath the consideration of husbands also. If many in the present day consider these dangers together, they cannot help smiling knowingly.

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DAIBUTSU

By Margaret Kirby.

"A tourist show, a legend told,
A rusting bulk of bronze and gold,
So much and scarce so much ye hold."

—Kipling, "The Meaning of Kamakura."

Slumbrous eyes, yet eyes that know not sleep;
Sensuous lips that know not sensuousness;
And sloping shoulders, bent as though to keep
The weight of wrongs—of wrongs without redress;
Time-wearied eyes, yet eyes that may not weep,
O Thou, so godlike, yet so like a man,
Who with impassive gaze dost ever scan
This shady grove, that strip of shadeless deep;
Thou calm onlooker at thy creed's decay,
If thou should'st speak, is it that thou should'st say:
"The men who planned me were a nobler race,
"For making me they sought to testify,
"By moulding human passions in my face,
"Weakness controlled is true divinity."

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THE DAIBUTSU OR GREAT BUDDHA, KAMAKURA

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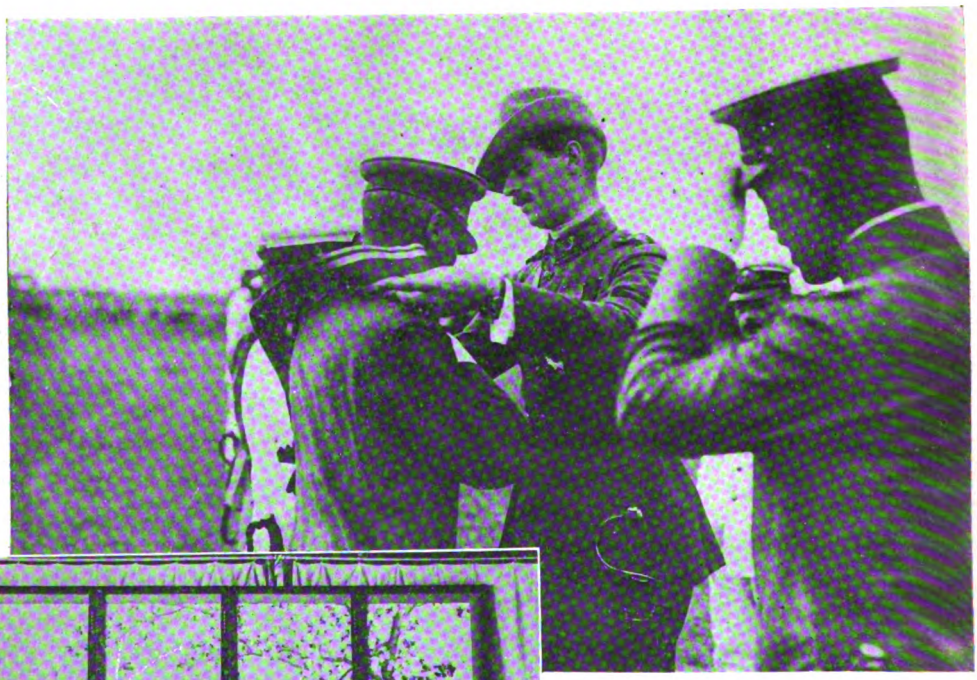

CROWN PRINCE CAROL OF ROUMANIA DECORATING GENERAL BARON KAMIO

SCREEN PRESENTED TO THE ROUMANIAN CROWN PRINCE BY THE TOKYO MUNICIPALITY

BANQUET GIVEN TO THE ROUMANIAN PRINCE BY THE BUSINESS MEN OF TOKYO

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THE ROUMANIAN MISSION TO JAPAN

"ROUMANIA is in an extremely critical position, and may be compared to a man who has untold wealth in his safe, but has lost the key."

Colonel Arion, of the Prince's suite, is thus reported by the *Times and Mail* as presenting his country's case on the occasion of the banquet given in honor of Crown Prince Carol of Roumania at the Banker's Club, July 3d.

"Roumania has untold wealth," he continued, "in oil, timber, wheat and wine; her population and her territory have more than doubled since the war, but until she can get railway transportation and ships, her wealth is locked up and she is quite unable to help herself and to recover from her war damage."

The Prince's object in visiting Japan was twofold: first, to return Prince Kuni's visit to the court of Bucharest in 1909, and secondly to establish commercial relations between Roumania and Japan.

The following brief resumé of the Crown Prince's address will explain the second object more fully.

"I come from a country which can soon become one of the richest of Europe, but which through the war for our rights as a nation has seen all its means ruined. The principal object of my visit here is to get into commercial and economic relations with you and to ask your help so that we can revive the wealth of my country, devastated by a heartless invader.

"Yesterday our principal worry was to soothe the small sufferings of individual misery; today, we must unite in the patriotic effort to dress the big economic wound; that once cured will be the best remedy for all evils and be the best guarantee of political and social stability.

"Give us your kind help, and in so doing you will be accomplishing a duty to humanity.

"I appeal not only to your practical tradesmen's spirit but also to your traditional Japanese noble feelings.

"I am quite aware of all the difficulties we have to meet, but working all together you will be able to help an ally and to establish solid and friendly relations between Japan and Roumania.

"Convinced that you will respond to Roumania's appeal, I drink to the prosperity of Japanese trade and thus to Glorious Japan."

Her newly acquired lands, resources, and possibilities as well as Roumania's pressing needs are thus set forth by Mr. C. J. Caesarman:—

"Before the War Roumania consisted of Moldavia, Walachia and Dobrudja, watered by the Danube and Black Sea. Since the treaty of Versailles it has been extended by the addition of Bessarabia, Bukovia, Transylvania and a portion of Banat. It thus becomes one of the larg-

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est producers of cereals in Europe, being second only to Russia, and next to France Roumania is the largest producer of wines. The country possesses enormous forests, and it has acquired still more in Transylvania. Its possibilities regarding petroleum, salt, and minerals need scarcely be pointed out.

"The principal imports of Roumania are agricultural machines, drugs and chemicals, cotton yarn and cloth, jute yarn, rubber goods, antimonium, celluloid, leather goods, iron and steel manufactures, oil cloth, colors, all kinds of machinery, woolens, toys, and sundries."

Much enthusiasm was expressed by the well-known financiers present at the banquet referred to above, and an attempt to help Roumania at this critical period in her history will no doubt be made, as trade relations will be mutually helpful, it is believed, and not too difficult of accomplishment.

Colonel Arion, the Prince's economic adviser, expressed himself as satisfied with the results of the trip and made the following practical suggestions as to ways and means:—

"The Allies have helped us as much as they could, but they can do no more. Japan has many things that Roumania wants: cotton goods, drugs, and other articles of trade formerly supplied by Germany and Austria. More especially she has ships, more ships than she needs for her own immediate requirements. Unfortunately Roumania is unable to pay cash at present, but she is willing to make an adequate return in goods. No doubt it would be unprofitable for Japan to bring such goods back to this country, but if she would be willing to use her ships in the export of Roumania's wealth she would reap great benefit besides performing a duty to humanity."

TO THE BUTTERFLY

Oki, oki yo!
Waga tomo ni sen,
Neru kocho!

Wake up! Wake up!
I will make thee my comrade,
Thou sleeping butterfly.

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THE NOSE AND ETHNIC TRADITIONS

By ROKUMU

ONE of the "five penalties" in old China was the cutting off of the nose. According to an old Swedish law, an adulteress must have her nose cut off. In 1120, the Neapolitan Council in Palestine issued a similar order. Mr. Williams, a missionary, tells us that the native wives in the Fijian Islands, where there are polygamous customs, will often quarrel among themselves out of jealousy, and the stronger bite off the noses of the weaker. There is another instance, though quite different from the preceding. There once lived in the county of Gi, China, a man named Bun-Shiku, cousin of So-and-So. His wife, Rei-Jo, who was early left a widow, was still young and childless. Lest she should be urged to marry a second husband, this poor woman first cut off her hair, then mutilated her ears, and finally slit her nose. Thus she showed her unalterable chastity. It is very probable that such a moral sentiment once governed a certain class of the Chinese people.

It is recorded in an old Chinese book entitled "Go-Kansho" that in a certain country the people drank with their noses. Whether it was true or not, I do not know. But there are many tribes in the world who take delight in piping flutes by means of the nose; the most famous of these are the natives of the Fiji and Caroline Islands. Among the savages in Formosa, too, there are some who are descended from these tribes. The "nose-pipe," which is said to have been early used in the western part of China, seems to have been of the same system. Some of the Australian natives make use of their keen sense of smell to catch bees, and seldom fail in this quest. In one part of Cambodia people, when they exchange money at night, know genuine coins from false by smell. These must be considered as showing a remarkable development of this sense.

The ideal beauty in Grecian art is, as everybody knows, the woman with a high, narrow, straight nose. But African Hottentots and some savages are in the habit of making their noses flat artificially and consider themselves as extreme beauties. Strictly speaking, though a human nose may seem to be situated in the middle of its possessor's face, it inclines a little to one side or the other; and this has already been noted by many scholars. Even the nose of the well-known statue of Venus de Milo, the goddess of love, if closely examined, is said to be inclined seven millimeters to the left. We may, therefore, look upon the artificial depression of the nose as a reasonable resistance on the part of man to Nature's tricks.

An *Okamé's* mask, which a Japanese buffoon puts on in a popular comic dance, cannot always be said to represent the most comic looks. *Okamé* is, by the by,

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a snub-nosed girl. Nor can the aquiline-nosed European lady assert monopoly of female beauty. When a European lady once paid a visit to a certain island in the South, one of the natives who had also the custom of flattening the nose saw her and said with a laugh, "How carelessly her mother brought her up! She has forgotten to smash her nose, and cuts such an ugly figure."

It is a strange custom that in some countries the nose is made a symbol to express respect for others. The Maoris, the natives of New Zealand, make it a rule of etiquette to stroke the tip of one's own nose with the back of an elder person's hand; and some of the Formosan natives retain the same custom. At first sight it resembles the European kiss, but differs a little as to position. A Papuan of New Guinea considers it decorous to press the tip of his nose when he meets a friend. Some of the Eskimos deem it the height of respect to pinch the tip of the nose; while the natives who dwell in a certain mountain in India consider it decorum to raise the right hand as high as the eyebrow and put the thumb on the nose. This bears a resemblance to our military salute, except that it is nasal.

Cannibalism, or the practice of eating human flesh, is prevalent among savages, as is well known. The Papuans are a group of cannibals. For the purpose of gratifying this brutal taste, they often hunt for human beings. So interesting is a paragraph found in the study of New Guinea:

"In the central part of the island," says he, "there stood a temple. I witnessed a number of arrows stuck on the wall of it. This was one of those terrible ceremonies which they perform on their triumphant return from hunting for men. The weapons they use on these occasions are chiefly bows and arrows. An archer who has shot down a man is looked upon as a great hero and privileged to cut off the victim's nose and eat it. So, whenever they return from one of these hunting expeditions, the young women of the village, in full dress, come out to meet them, and ask, 'Who is the nose-eater this time?' And no sooner do they hear the answer, 'It is I,' than they advance to this courageous shooter, and sing and dance with loud cheers."

There are many who think the nose the most important part of the whole body. The Indians who live in the northwestern part of North America make a hole in the partition between the nostrils and fix a ring to it, just as we do to a bull's muzzle. And it is the custom in various regions in the South to fix to this nasal partition a wooden stick, a reed, a feather, a flower, or a bone. Some do not consider these as mere bodily ornaments, but as a charm against taking cold. Some consider them a token of having come of age. Some women in a part of Africa make a hole on the left side of the nose, and put a scarlet ring in it, and adorn the ring with a costly coral, just as an officer affixes a decoration to the breast of his uniform. This is, in one sense, conducive to a superficial view of both civilisation and barbarism.

The first part of a human body that takes form is the nose. Hence Chinese people call the first ancestor "the nose ancestor." Both man and nose are, at bottom, closely connected with each other. The word *nose* is used as an epithet that expresses or represents a spiritual matter. In Japan, for instance, when we say, "He holds his nose high,"

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it means, "He is proud"; and "He hangs it on his nose" denotes "He is proud of it." In the Japanese and Chinese languages "to attend to one's nasal breath" means "to fawn upon a superior." As for the English "nose of wax, it signifies a "person destitute of principle." These will give you to understand how much the nose is valued. It seems, at any rate, that Japanese people in days of yore were in the habit of making a laughing-stock of a queer-looking nose. In the "Man-yo-shu" we find two comic poems, which were intended to laugh to scorn two persons for having red noses. One was composed by Omiya-no-Ason Okimori to ridicule Ikeda-no-Ason for his red nose. It runs as follows:

"If you lack cinnabar to make a Buddha,
Go and dig the red nose of Ikeda."

The other verse was written by Hozumi-no-Ason to make sport of Heguri-no-Ason:

"Where is the hill where cinnabar is found?
Go to Heguri's nose and dig that mound."

In the sixth book "Suetsumu-hana" of the "Genji Monogatari," too, mention is made of a red nose. Doubtless this idea was borrowed from the above two verses. There is a comic tale in the "Uji Shui Monogatari," in which a red-nosed monk is told of though it is not so romantic as that of Cyrano de Bergerac. This is the outline of the story:

There once lived at Ike-no-o a high priest, whose name was Zenchin Naiku. His nose, which was five or six inches long, dangled below his chin, was reddish purple, and looked like the peel of a big orange. What troubled this friar most was, that whenever he took meals this long nose was a nuisance to him. So he told a young disciple to support his nose with a small piece of flat board, and by this means finished his meal. If the disciple's way of holding his nose did not satisfy him, he got very angry. So the cleric chose a skilful nose-holder and appointed him specially to this office. One day it happened that this nose-holder was taken ill and could not make his appearance. All the disciples were puzzled what to do. At this time a young page, offering himself for the difficult task, was appointed for the occasion. He held up the long nose with the piece of board so dextrously that the monk praised him, saying that he was more skilful than his professional nose-holder. While he was eating, however, the page chanced to slacken his hand and the nose all of a sudden slipped out of the board and fell into the bowl of boiled rice. The rice bespattered itself all around, so that the faces of both master and page were bedaubed with it. At this the monk flew into a passion, and wiping off the rice with a piece of paper, cried:

"Careless fool! you, who are so servile a boy, are not qualified to hold such a noble nose as mine. Leave, and quickly."

"Nonsense!" answered the page loudly, as he withdrew from the room; "Were there no one with such a nose in the world, nobody would be a nose-holder." At these words all the disciples laughed in their sleeves.

The above tale contains satire as well as humour. And in the satire there is the spirit of the times. In the Kamakura period imaginary figures with a long nose and in priestly attire were painted in abundance. They were probably suggested by the singular-shaped nose of Friar Zenchin Naiku.

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A CHILD'S PLEA

This beautiful Japanese blank verse poem has appeared in many Japanese papers. It is from the pen of Miss Yoshiko Ishida, aged 12 years, daughter of the late Consul Ishida. She was saved from her parents' dreadful fate because she was staying in Tokyo with her grandmother. The following is a literal translation of the poor orphan's song, entitled "Please Revenge":—

"O Nikolaievsk, so cold, away in Siberia so far,

"Three years ago, I too was there, happy as ever,

"With papa and mamma and my dear little sister Ayachan,

"And with so many dear Japanese friends.

"Away in the alien land, away from the Mikado's country,

"Across seas and mountains, all friends left behind.

"The Japanese at Nikolaievsk looked to me like so many brothers.

"Even a little puppy, if brought from the land of Japan,

"They made a great fuss over him and caressed him like their only boy.

"In the freezing cold of Siberia, among the Japanese,

"Fire of fraternity burned ceaselessly, kindled from heart to heart.

"Towards the end of March, the papers reported

"The wholesale massacre of the Japanese at Nikolaievsk

"At the hand of atrocious Partisans.

"In amazement I sank into the depth of sorrow, fainting,

"Until grandmother soothed me, denying the news.

"How I earnestly prayed that the news be wrong,

"But anxiety returned to me as the night advanced.

"How about father and mother, and my Ayachan?

"Night after night passed with anxiety growing,

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"With hopes against hopes, until the sad news was confirmed!

"Father and Mother, Ayachan and baby—

"All have been killed, as were all my friends away in Siberia.

"They were bayonetted, stabbed, shot, tortured, mutilated.

"O Partisans! What cruel beasts you are!

"With the houses burnt down, money wrested.

"Clothing stripped off, and treated with all cruelty,

"Death that they met must have been the cruellest!

"Their pathetic poor figures now loom before me,

"With an appearance that bespeaks

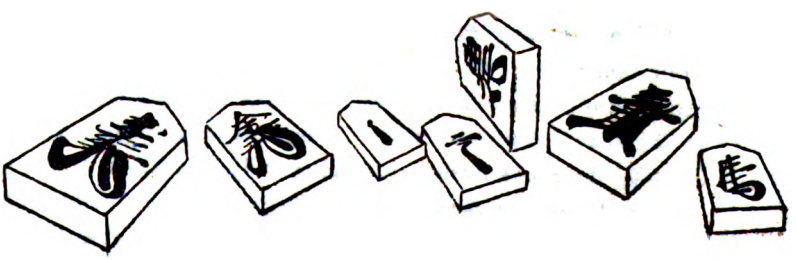
"Their unanimous entreaty for revenge.

"Revenge, by their Japanese brethren, for they know

"They can turn to no others but to the Japanese

"To get themselves justly avenged!"

(*From the Japan Times and Mail.*)



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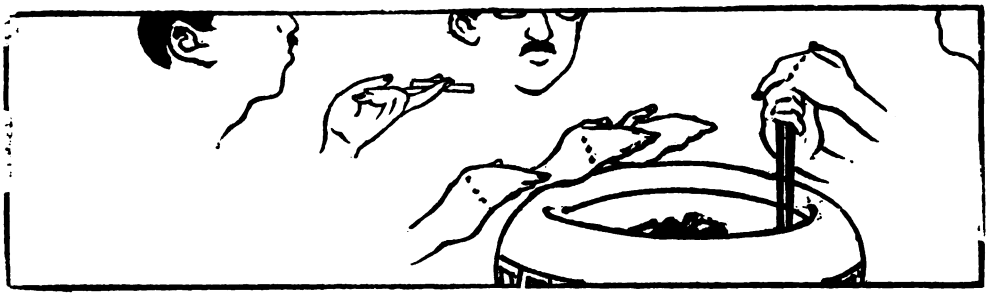
AROUND THE HIBACHI



THE SCHOOL FOR FISHES

THE school janitor, a big swell fish, had just finished ringing the last bell.

The first class was one in Ethics taught by Principal Tunny.

Bonito, Mackerel, Ped Perch, Flounder, Sardine, and the rest—all mischievous pupils—swarmed into the room together.

Then the Principal came in, and with a solemn face sat down on a high rock.

When all were quiet, he began to speak in a grave tone:

"Is Miss Turbot absent today?

"Now, boys and girls, you should be truly thankful that you were born fish.

"Do you ask, Why?

"Well, first of all because in the midst of this great sea is lovely Enoshima, famous as a beauty spot. It has been called an 'island like a picture,' and this region is our home.

"Oh how quiet it is! How blue and transparent is the sea! And on either side what a fine city the rocks form, with the waving sea weed hanging down like red, green and purple curtains.

"Here is the place where we live—is it not a very Paradise of beauty and peace? Oh how much happier are we than the birds flying about in the air or the flowers blooming in the meadows!"

"But, teacher, is there not a sorrowful fate in store for us, since we must some day be caught in a net by Man?"

"Ah, indeed! that is a very important point, as you suggest, and we must consider it seriously.

"But, first, let me tell you the secret of a truly happy life. It is this: We must never look longingly at tainted money or good fortune bought with dishonour. We must prefer to die rather than to batten on ill-gotten wealth. This comes before every other consideration.

"Secondly, we must remember our protecting colour. Miss Red Porgy lives in red sea weed, for example. So every one should be contented in his own place, and.

"Finally, we must hold ourselves in readiness for any fate, so that if we are caught at last, we may sacrifice ourselves cheerfully to sustain Man's life, and God in heaven alone knows when our time shall come and what is the ultimate truth as to life and its meaning and death and its revelation.—*N. Onoe, Katase.*

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THE BRIDEGROOM

Woman. I have come back to you. My husband is an incorrigible drunkard; so much so that he often returns home in a beastly condition; he is a regular sot. I have expostulated with him; and he has turned me out of doors. Having no other place to take shelter, I have returned, though full of shame, to my father's house. O pardon me, I pray you.

Father. I hear a familiar voice. Will no one go and see who it is? Goodness gracious! what has brought you here, dear girl? Why don't you come in? You seem like a stranger.

Woman. My besotted husband has been taking me to task and abusing me; so I have come back to you, father. There is no other reason.

Father. What! Have you not presented him with a child? And yet you say you have left him for good! I can't let you stay with me even a moment. Go back.

Woman. Yes, father; I understand what you say. All right. Then I shall go off; I shall never see you again.

Father. Hai! What do you say? Do you mean to throw yourself into the river?

Woman. Yes, I do.

Father. Well, if you are so loth to go back as that, do come in, at any rate.

Woman. Very well, then.

Father. And are you firmly resolved not to go back to your husband? Don't put your father to shame.

Woman. No, father; but I never can return to him.

Father. Well, you may stay here then.

Woman. That scapegrace of a husband will surely come in search of me. If he does, say I am not here.

Father. Certainly I will.

* * * * *

Bridegroom. I live in the neighbourhood. My wife quarrelled with me last night and has gone off. I have searched about here and there, but have not found her. It is probable she has gone to her father. I wish to call at his house; but as I have not yet seen him, I hesitate to go. Yet I must go. I beg pardon, I say.

Father. Zounds! some one has come. Who are you?

Bridegroom. I am not a doubtful person.

Father. You are a stranger.

Bridegroom. 'Tis true, I am a stranger. You have a nice daughter, I suppose?

Father. Yes, I have.

Bridegroom. I have come on account of her.

Father. Dear me! things are becoming puzzling.

Bridegroom. She has quarrelled with her husband, and gone away. I have come in quest of her, a disgraceful errand.

Father. Then are you her husband?

Bridegroom. Yes, I am.

Father. Strange! but she has not returned here. Pray search somewhere else.

Bridegroom. I will do so. 'Tis strange she did not come here. What shall I do?

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Woman. I say, father; the scapegrace came, did he?

Father. Yes, he did.

Bridegroom. Oh, I hear a woman's voice. I beg pardon.

Father. Some one has come again. Why have you come back?

Bridegroom. Why! I have just heard a woman speak. Let me come in, will you?

Father. I will not return my daughter to you any more, you brazen face.

Bridegroom. Is that brat at my house not the first-born of your daughter? You say you will not return her to me. Isn't that child your grandchild? Don't you pity that child yearning for its mother?

Father. Say what you will, I will never let her go back to you.

Woman. If my child come and cry, I shall be obliged to go back. So let me go—pray do.

Father. No, I will not.

Bridegroom. Then do you say, father-in-law, that you will not return me my wife, whom you once gave me? I will take her by force.

Father. Never shall you take my daughter with you.

Bridegroom. I insist upon taking her with me.

Father. What are you going to do with her?

Bridegroom. Look here, father-in-law. Come, my dear wife, and I will carry you on my back.

Woman. I shall come back on the Festival day, father.

Father. A woman who puts her parent to shame—what sort of wife will she make? Keep away from me, both of you!—*Translated from the Japanese by T. Wakameda.*

FIRE FLIES

Yo ga akete,
Mushi ni naritaru,
Hotaru kana!

With the coming of the dawn,
They change into insects again,—
These fireflies.

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BOOK NOTES

Kamakura; Fact and Legend. By Countess Iso Mutsu. Profusely illustrated. Price ¥4.00. Maruzen Co., Tokyo, 1919.

While it is not one of this year's publications, there is such genuine interest being shown in this fine, conscientious piece of work, and so many inquiries are being constantly received, that a brief description may not be out of place even at this late date. As to quotations, there is an embarrassment of riches on almost every page, but the paragraphs chosen—almost at random—will give some idea of the delights, as well as solid information, in store for those who shall procure the book.

With the genuine passion for tramping of a typical Englishwoman, Countess Mutsu has explored Kamakura more thoroughly than either tourist or resident could hope to do even in twice the five years devoted by the author to her task. It was indeed a labour of love, and being such the information is far more authentic and fascinating than if collected for "filthy lucre" or even for ame. As to pec uniary rewards, it is probably not well known that the proceeds have been devoted twice over to unselfish purposes.

The book is far more than a mere guide to Kamakura's temples and historic spots, but even as a guide it is invaluable and unrivalled, since a great deal of the information it contains cannot be found elsewhere in English, or even in Japanese in such available form. The author has been most painstaking in sifting truth from error, in translating from the original sources, and in examining with her own eyes what she describes; and that not once nor twice merely, but many times, wherever doubt existed or it was especially difficult to arrive at a sound judgment.

In addition it may be noted that the style is exceptionally charming, the illustrations excellent, and the quotations well selected; also that the author while not a Buddhist shows the most sympathetic appreciation of Buddhist teaching, legend and artistry, and though not born a Japanese evinces a tireless interest in Nippon's history, and an educated taste in Shinto shrines and emblems such as the very elect might well aspire to emulate.

Beginning with a brief account of Kamakura at the present day the chapters run as follows:—

Historical Sketch of Kamakura.
Egara Tenjin.
Sugimoto-no-Kwannon.
Hokokuji.
Jomyoji.
Kosokuji (Juniso).
Zuisenji.
Kamakura-no-Miya.
Kakuonji.
Tomb of Yoritomo.
Hachiman.
Kenchōji and Hansōbō.

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Arai-no-Enma.
Tōkeiji.
Engakuji.
Meigetsuin.
Jochiji.
Fudō Temple and Lake of Inamizumi.
Jufukuji.
Eishōji.
Tomb of Tamesuke.
Kuzuhara-oka-jinja.
Kaizōji.
Daibutsu.
Sasuke-Inari.
Zeni-arai-Benten.
Yugyōdera (Fujisawa).
Amanawa-jinja.
Kosokuji.
Hase-no-Kwannon.
Gongorō Jinja.
Road to Enoshima.
Gokurakuji.
Road to Enoshima (continued).
Ryukōji (Katase).
Sketch of Nichiren.
Myōhonji.
Emmeiji.
Fudanakuji.
Three Nichiren Temples (Ankokuji Myohoji and Choshoji).
Kōmyōji.
Jimmuji and Kanazawa.
The Cave of Taya (Taya-no-Ana).

The following paragraphs relate to the Shinto shrine of Hachiman.

"The approach to Hachiman is over a mile in length, leading through the long and stately avenue of splendid old pines archec with three great stone torii—the Shinto gateways—directly from the beach of Yuigahama..... Even at the present day many old willow trees may be observed in the neighbourhood. In former times they grew in such profusion that this district was known as *Yanagiwara*, field of willows, and Kamakura is said to have been poetically described as 'Yanagi-no miyako,' or the willow-capital, in contradistinction to Kyōto, the 'Hana-no-miyako,' or flower-capital. The semicircular stone bridge leading into the lower court is called the 'Akabashi' or 'Red bridge,' as formerly it was constructed of red painted wood. In olden days it was customary for the Shōgun, on repairing to the temple for worship, to leave his equipage near this bridge and proceed on foot. In the past ages this beautiful curved way—lying in the shadow of gnarled old pines, whose lichened boughs seem to be guarding it from the desecration of ordinary footsteps—was considered sacred, and, like the Red Bridge at Nikkō, was intended for the entry of the highest in the land, the flat bridge beside it being for the benefit of mere commonplace human beings.

"The historic ponds they span are transformed into a vision of beauty in the summer—a glory of the pink and white lotos-flowers that seem to possess such an inscrutable affinity with the mysteries of religion, death, and the joys of Nirvâna. The blossoms' purity of form and tint are scarcely less wonderful than the solemn grey-green cups of the mighty leaves, with their exquisite shell-like tracery, and within whose curves lie iridescent beads of water that sparkle like jewels in the sunlight—to the Buddhist mind symbolising the evanescence and fleeting nature of the life of man.

"These ponds owe their existence to Yoritomo's consort Masako, and were made at the time of the great attack upon the Taira, a retainer called Oba Kageyoshi undertaking and superintending the work. Four islands were constructed in the western pond, while the eastern sheet of water contained but three. The Japanese word 'san' means 'three' and also 'birth,' while the character 'shi' signifies 'death' as well as the number 'four.' The pond of birth was planted with pure white lotos-flowers but the lake of death contained red blooms only, the Minamoto flag being white, while the banner of the enemy was of scarlet hue; hence the ponds were considered symbolic of the

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conquest and extermination of the Taira and the birth of the power and glory of the Minamoto. However, another tradition attaches a milder and more merciful significance, asserting that Masako caused the western pond to be planted with red lotos-flowers as a tribute to the memory of the heroism and valour of the defeated foe. The 'Taiheiki' states that on the occasion of Nitta Yoshisada's victorious entry into Kamakura (July 5, 1353) he caused the blood-stained sword to be washed in this pond after the gruesome ceremony of examining the heads of the enemies, a formality to which in those days the highest importance was attached. The pair of huge stone lanterns just beyond the curved bridge were presented to the shrine in the Tokugawa Era by the sugar merchants of Yedo and Osaka respectively."

Of the Great Buddha at Hase Countess Mutsu tells us:

"Of the three historical effigies of Amida in Japan the Kamakura figure alone survives intact and in its original form. The statue at Nara (which dates from the eighth century) has been twice repaired and recast; whereas the famous Kyoto Daibutsu was entirely destroyed—a small wooden substitute alone remaining to represent the gigantic figure set up by Hideyoshi, which towered to the height of 160 feet and the story of whose construction reads like a romance.

"The measurements of the Kamakura Daibutsu may be roughly given as 50 feet in height by about 100 feet in circumference; the face being over 8 feet in length. The eyes (some 4 feet) are fashioned of pure gold, and the silver boss (*byakugo*)—representing the jewel from whence emanates the light that illumines the universe—is said to weigh 30 lbs. avoirdupois. The weight of the statue is computed at 450 tons. Upon the head are 830 curls, concerning which there is a curious legend to the effect that on one occasion when the Buddha was preaching with his shaven head exposed to the rays of the burning sun, myriads of snails assembled to shelter the Master from its scorching rays.

"When this valuable statue was completed, it was naturally enshrined within a splendid temple of suitable proportions; its mighty roof being supported by sixty-three massive pillars of *keyaki* wood, of which fifty of the circular stone bases still remain in evidence. However this edifice was doomed to repeated calamities. It is recorded that in August 1335, during a civil war, an expedition was starting from Kamakura when suddenly a great storm arose, numbers of soldiers seeking shelter within the vast temple of the Daibutsu. During the night the building was wrecked by the violence of the wind, the unfortunate warriors perishing beneath the ruins to the number of five hundred. Again, in September, 1369, this ill-fated structure suffered heavy damage, and was partially ruined by a typhoon.

"In 1495, during another furious storm, a tidal wave rushed up the valley, completely annihilating the temple; since that time the great Buddha has remained unsheltered—a fact unlamented by its admirers, for however effective may have been the ornate environment and the 'scented twilight of the gods,' surely no artificial background could be more entirely in accord with the dreamy meditation of this embodiment of eternal peace than the blue heavens with its shifting clouds, the sunshine, and the whispers of the wind-stirred trees. The great divinity seems fraught with a special significance in the dark hours when the shadowy valley is flooded by the pure silver of the full moon, investing the lonely figure—its head bowed in sorrow for the sins and sufferings of the world—with a mysterious and unreal atmosphere, that accentuates its austere majesty and utter aloofness from the unrest and turbulence of this human earth-life. Mortal forms may crawl and wander about its feet, but the great serene Daibutsu, oblivious and undistracted, will apparently sit enthroned upon his stony pedestal through all infinity, a symbol of repose and absolute detachment from the world."

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MONTHLY RECORD OF EVENTS

(MAY 25—JUNE 25)

May 26.—The proposal to raise the fares on Tokyo tram cars was sanctioned by the Railway Department.

As the Seventy-fourth Bank, under the management of Mr. S. Mogi, of Yokohama, had been temporarily closed and was on the point of insolvency as a result of the recent financial panic, relief measures were decided upon by the Yokohama Raw Silk Export Trade Association.

May 27.—Announcement was made by the Central Government that Professor Dr. Inazo Nitobé of the Law Department of the Tokyo Imperial University, had been appointed director of the Social Department of the League of Nations.

On learning that M. Deschanel, president of the French Republic, had been injured by falling from a railway train a telegraphic message of sympathy was sent from the Imperial Household to him.

May 28.—The original estimated expenditure for the National Defence is not to be lessened, as some supposed, from 413 million *yen*, but the matter is to be brought up at the special session of the Diet if the sources for the fund appear inadequate; already the expense for shipbuilding (1920) has reached 75 million *yen*.

The War Department has decided upon a change in the color of the military uniform, from khaki to sepia green, the latter being more in harmony with the landscape. Formerly, during the Russo-Japan War, when fighting in barren mountainous regions, our troops found the color of their khaki uniforms a protection. This would not be true to-day.

May 29.—General Hyoe Ichinohe was appointed president of the Peers' School, and public procurator Torajiro Ikeda, LL.D., was sent to America to study the institutions relating to his department, especially the Juvenile Court system.

It was decided to reorganize the Medical School of Aichi prefecture and elevate it to the rank of a college.

May 30.—Only two of the ten flying machines that started from Rome, Italy, for Tokyo, reached Japan safely, after making 24 stops *en route*. Leaving Taku, Korea, at 6:30 a.m. on the 30th, the aviators reached Osaka parade ground at 10:30 and 11 a.m. respectively, having flown about ten thousand miles. This was the first time they had set foot on the soil of Japan. They were warmly welcomed by Mayor Ikegami of Osaka, Gover-

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nor Ikematsu, and General Machida, Commander of the Fourth Division, together with thousands of citizens, and entertained in the city that night. The mayor of Osaka wired their safe arrival to the Mayor of Rome.

May 31.—The two heroes of the Rome-Tokyo flight left Osaka at 9:55 a.m. for Tokyo, arriving at the latter city a few hours later. Lieut. Masiero reached the Yoyogi parade ground at 1.10 p.m. and Lieut. Ferrarin at 2:28. A vast crowd of people of all classes welcomed them enthusiastically, and entertained them at the Tsukiji Seiyoken hotel. This ambitious flight was first conceived by the Italian poet and leader, D'Annunzio. The trip as carried out occupied over one hundred days, the party starting February 16th. Eight of their associates having perished on the way, these two alone were able to overcome the many and fearful obstacles that met them and at last bring their machines safely through the long aërial way from the land of the lemon and the orange to that where cherry blossoms scent the air. The Italian ambassador was moved to tears when Lieut. Masiero alighted at Yoyogi and Viscount Tajiri, Mayor of Tokyo, at once sent a congratulatory message to Rome.

When the dreadnought "Mutsu" was launched at the naval port of Yokosuka, the spectators were estimated at 120,000. This ship is considered one of the greatest in the Orient. It is called one of the mighty "pillars of the Navy." Its tonnage is 33,800. As to armaments, the latest devices are to be in use.

The Bank of Japan has declared a disbursement of forty million *yen* relief capital to aid those dealing in cotton yarn who suffered in the recent financial panic.

June 2.—Consul S. Ichikawa was appointed to the post at Panama, Central America.

June 3.—H.I.M. the Empress granted a special audience to the two Italian aviators without waiting to be requested by the French Ambassador, to show her admiration of their wonderful prowess. This is a unique case in the annals of Japan.

Sir Charles Eliot, the British ambassador who recently assumed his new post, gave a garden party at the Embassy to celebrate the King's birthday. Foreign envoys and leading representatives of Tokyo Society to the number of one or two thousand were invited to this initial function.

June 4.—A session of the Paris Society was held at the Kōyō ken, Shiba Tokyo. The Society is composed of those who once lived in Paris and was started twenty years ago. The president is Count Shinichiro Kurino.

Countess Takiko Terauchi died at the age of fifty-seven, at her villa in Oiso at three p.m. to-day.

Professor Juntaro Takahashi, M. D. of the Imperial University, Tokyo, died to-day. He was connected with the Department of Pharmacology. His wife is of German birth, her name being Louisa Henrich.

Dr. Henry Van Dyke, the eminent American author, is delivering two lectures at the Imperial University, at the request of the authorities, on the 4th and 5th inst. The subjects are "Books as Food" and "Poetry and Patriotism."

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June 5.—Dr. Van Dyke's lecture on "Poetry and Patriotism."

A parting reception was tendered Chinese students soon to return home after a period of study in Japan. The projectors were Dr. Touru Terao and other well-known men and the place was Uyeno Seiyoken. More than three hundred were in attendance.

It was finally established beyond a doubt that the Japanese residents at Nikolaievsk, Siberia, and all the defence corps were annihilated by Russian Partizans. Deepest regret is expressed by men of all shades of political belief.

June 6.—The whole student body of Japan gave a reception at Hibiya Park to the Italian aviators, at 1 p.m.; about 50,000 male and female students attended. An address of welcome in Italian was delivered by a member of the Tokyo College of Foreign Languages and souvenirs were presented.

Mr. Lewis L. Clarke, who was with the Vanderlip party during their stay here and afterwards visited China, returned to Japan and gave a dinner at the Imperial Hotel to which over 120 distinguished Japanese were invited. Barons Kondo and Sakatani and Viscount Kaneko responded to the speech of welcome made by Mr. Clarke. The host and hostess as well as their daughter appeared in Japanese dress, and expressed the sincerest good-will toward Japan and a desire for close relations between the two countries, Japan and America.

June 9.—The Department of the Imperial Household has decided to build a hotel for foreign guests on a vacant lot containing 20,000 *tsubo* of land, at Shirogane, Shiba, Tokyo. The daily press reported the plan and stated that the ground was formerly the site of a daimyo's mansion. Dr. Chūta Itō is now preparing elaborate plans.

Dr. Van Dyke was guest of honor at a reception given by the Tokyo Woman's College, and delivered a lecture on the subject "Woman as a Light."

June 11.—The various political parties in the Lower House of the Diet elected representatives to go to Mukden and welcome the members of the U. S. Congress now on tour. The welcome committee consists of Hon. Teijiro Yamamoto and fourteen others together with Secretary of the Diet Taguchi.

Dr. Yoichiro Saito, head of the Court of Appeals, Osaka, died this day.

June 12.—The death of Mr. Ryōhe-Toyokawa of Tosa, Kochi, is chronicled. He was one of the meritorious figures in the industrial world of Japan, having assisted the late magnate, Yataro Iwasaki, and his house in their great business enterprises.

June 14.—There was an explosion at the Yubari coal mine, Hokkaido, causing the tragic death of more than two hundred miners.

The President of the University of Paris arrived in Tokyo on a sight-seeing tour.

June 15.—Dr. Tajiri, Mayor of Tokyo, invited the Italian aviators to a theatre party and reception at the Imperial.

Hon. Sadazuchi Uchida was relieved of his office as minister plenipotentiary to Sweden.

The House of Peers chose Marquis Hachisuka and fifteen others to represent them as a welcome committee to entertain the U. S. Congressmen soon to visit Japan.

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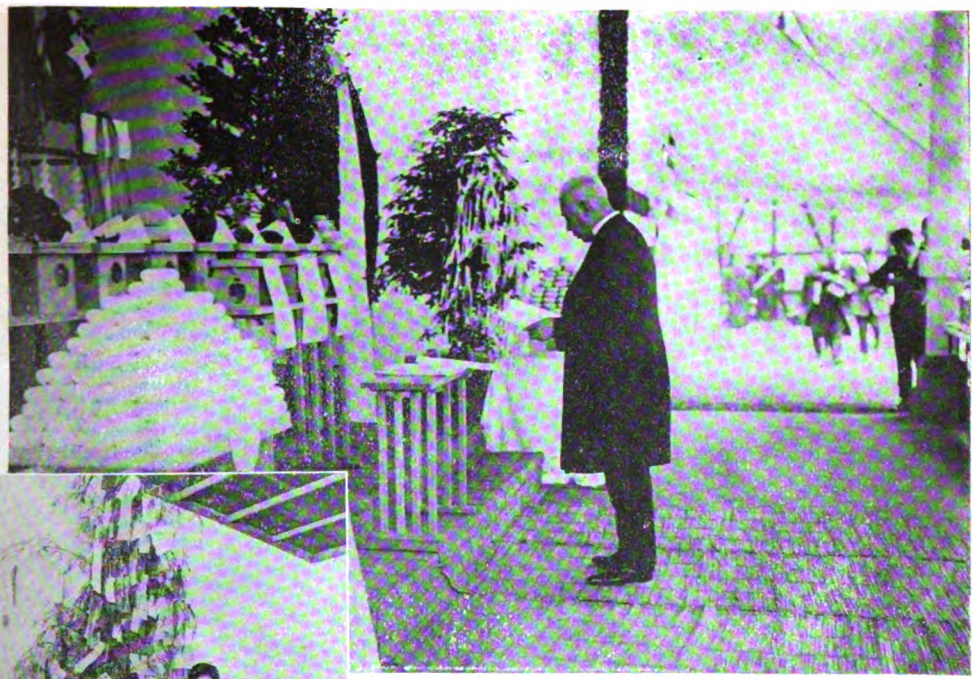

SHINTO CEREMONY HELD FOR THE 600 JAPANESE MASSACRED AT NIKOLAIEVSK, SIBERIA

TANABATA FESTIVAL

MARQUIS OKUMA ON THE PLATFORM AT THE MEMORIAL SERVICE FOR THE NIKOLAIEVSK VICTIMS

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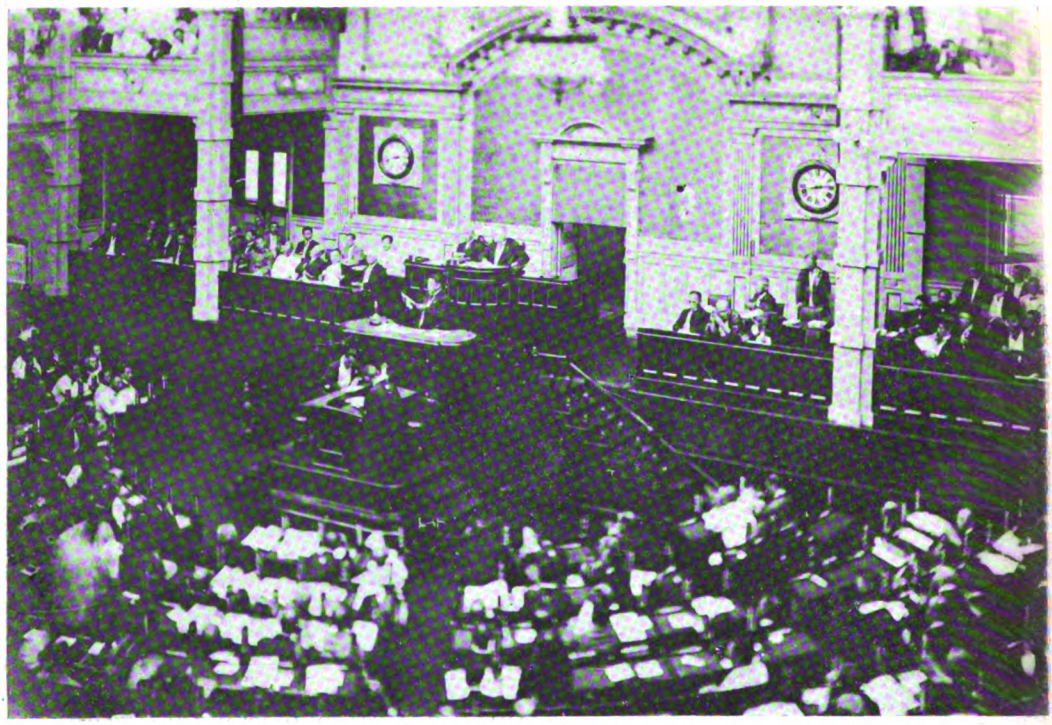
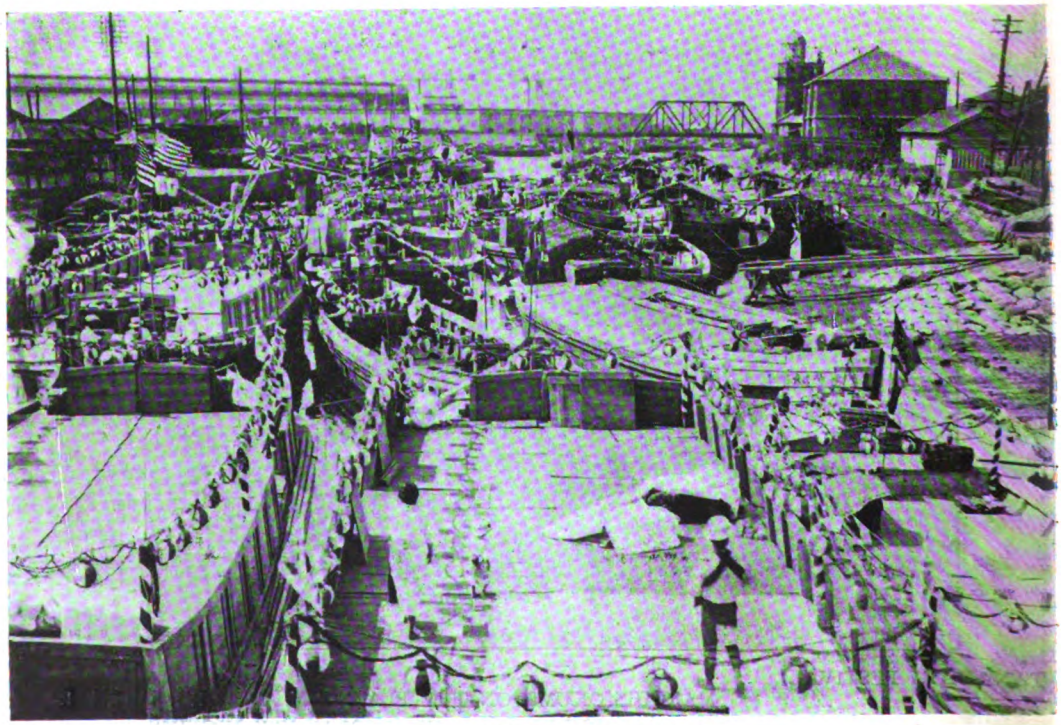


SPECIAL MEETING OF HOUSE OF REPRESENTATIVES



FOURTH OF JULY IN YOKOHAMA

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June 17.—The President of the University of Paris and his suite proceeded to the Imperial Palace and were received by H.I.M. the Crown Prince.

Baron Chūshin Ishiguro, since he has been appointed a privy councillor, has resigned his office, the presidency of the Red Cross Society of Japan. Hon. Seishin Hirayama, vice-president, succeeded him, and ex-governor Sakamoto became vice-president.

Professor Dr. Masutaro Niida, of the Law Dept. of the Imperial University and nine associates, issued a declaration against the withdrawal of troops from Siberia, and made strenuous efforts to have their views adopted.

June 18.—The Minister of the Imperial Household, Takanao Hadano, resigned his position and was succeeded by Baron Yūjiro Nakamura, appointed directly by H.I.M. the Emperor. The Baron was once general superintendent of the Government iron foundry, and also governor-general of the Kanto district.

June 19.—Mr. Kintomo Mushakoji, chief secretary of the Bureau of Politics, of the Department of Foreign, Affairs was appointed first secretary of the Legation of Japan in Belgium.

Vice-Minister of Agriculture and Commerce Tetsutaro Inuzuka, resigned his office in order to become director of the International Labor Conference, his former position being assumed by Mr. Ryūzō Tanaka.

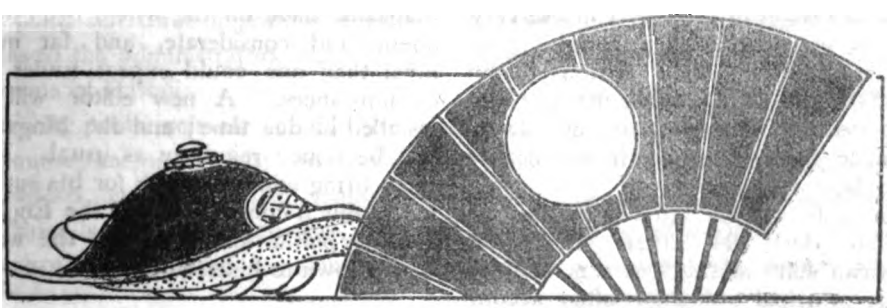
June 23.—H.R.H. Crown Prince Carol, of Rumania, arrived in Tokyo and was met by H.I.H. the Crown Prince and together the two drove to the Kasumigaseki Palace.

The War Department published the truth about the Nikolaievsk massacre.

June 24.—Prince Carol of Rumania was received in audience by the Empress and the Crown Prince. Prince Carol presented his credentials and decorations to the Imperial House and retired. Later he went again to court to attend a banquet in his honor at the Toyoakira Palace.

A memorial service for the victims of the Nikolaievsk massacre was held at the assembly hall of the Diet by both Houses. Premier Hara read an address of condolence in which he promised to to take some steps to obtain satisfaction for the barbarous deed. Many thousands heard him speak.

The Japan Factors met at Hirokoji, Kyobashi, to organize a free Japanese American debating Club. Dr. Rutter and Dr. Masujiro Honda and about 60 other Japanese and American journalists were present.



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CURRENT THOUGHT

Fourth of July in Japan

A charming and successful celebration of Independence day was planned and carried out by the Yokohama and Tokyo Americans this year. As the Fourth fell on Sunday, the sports were continued over three days, beginning Saturday and ending with the fireworks in front of the Grand Hotel Monday evening.

Of the sports, exciting contests were held in golf, tennis and baseball, and on Monday the boat races attracted deep interest. At five o'clock in the evening, Messrs. C. Kilby and Frank Tiffany arrived from Tokyo in Handley-Paige machines. On sighting them, bank clerks, students with cameras, and boys on bicycles all rushed to the waterfront just as they would have done in America, only without the cheering. The fireworks began at 8.40 and were very beautiful, ¥5,000 having been expended on them.

But the distinctive feature of the celebration was the view from the Bund, when just at dusk thousands of red lanterns were lighted in the dinghies which filled the harbor. Nothing like it was ever seen in America. It was a fairy world, the flags and lights relieved by the white summer uniforms of the officers in front of the large hotels facing the harbor. The crowd was thoroughly cosmopolitan, Americans as hosts, Japanese of all classes in crowds, Chinese very much in evidence, with a sprinkling of East Indians and other nationals, and one darkey looking lonesome but appropriate. The *Advertiser* and *Times* contained good articles on the significance of the day.

Not only on the water front but on Honcho dori and other streets the American stars and stripes was seen on all the principal buildings often accompanied by British, French or other flags and of course the *hino maru*. Music, decorations, pretty frocks, fine weather and peace all contributed to make the festivities unusually gay. It was a truly international celebration.

Farewell

This will be the last number of the *Japan Magazine* to be issued under the supervision of the present editor, who resigns because he is proceeding to London to undertake important literary work. For some nine years he has been endeavoring to present each month in these pages a faithful reflection of what the people of Japan have been thinking and doing. That he has not wholly succeeded in this aim none knows better than himself; but no such inadequacy has been due to ignorance or indifference in regard to the subject, but simply to circumstances which all foreigners in a similar position will understand. For some years past the editor has had to write for the press an average of more than 10,000 words a week, all on the subject of Japan; and as very little more of his service was secured for the *Japan Magazine* than to edit the language of the publication, he could not do as much for its improvement as he desired, unless he were indeed ready to do it gratis, which a busy man cannot afford. In spite of all difficulties and imperfections, however, the readers of the Magazine have on the whole been most liberal and considerate, and far more loyal than one could expect under the circumstances. A new editor will be installed in due time; and the Magazine will be issued regularly as usual. May the retiring editor bespeak for his successor as much consideration as the English-reading public in all parts of the world have shown to himself?

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FROM THE JAPANESE PRESS

Americanizing Hawaii

Together with the anti-Japanese movement in California, the proposal to abolish Japanese language schools in Hawaii is engaging our attention. It seems that the latter proposal is based on the report of the American educational commission of inquiry which recently visited Hawaii to make investigations. It is now proposed to take steps calculated to place the Japanese language schools in a very difficult position, and it is not unnatural that the Japanese in Hawaii should have been thrown into consternation.

If any one thinks that the proposal in Hawaii is merely an anti-Japanese movement, he is mistaken. The fact is that it is an offshoot of the Americanization campaign in America. True, the Hawaiian proposal is directed principally at the Japanese whose number is the largest of all the foreigners in Hawaii, but this is no good reason why the American zation movement should be opposed. At the same time we should like to point out three important considerations to the administrators and intelligent persons of Hawaii.

First, public schools should give the Japanese an opportunity to learn the Japanese language. The majority of children in Hawaii are Japanese. If they are not to be allowed to learn Japanese outside the public schools, these institutions should provide them with the necessary lessons. Secondly, the abolition or curtailment of Japanese language schools should not be carried out suddenly but by degrees. Schools where Japanese, Korean, or Chinese is used have been established to make good the defects of Hawaiian schools, and in this connection they have done a very useful service. If such schools are abolished suddenly, it will give much pain to the owners and teachers. Thirdly, the abolition should not be absolute. Children with American nationality may be forbidden to learn the Japanese language, but in the case of Japanese children, not only is it necessary but unobjectionable that they should be taught the Japanese language. In short, it is to be hoped that the American authorities will take all necessary circumstances into due consideration in pushing on their Americanization campaign.

(*The Tokyo Asahi*)

Occupation of Saghalien

We could learn nothing from the authorities in the Diet on July 3 regarding the circumstances which had made it necessary for Japan to occupy certain points in the province of Saghalien. According to report, the Japanese Government has dispatched notes to the Powers explaining the reason why the

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occupation is necessary in connection with the Nikolaievsk incident. Apart from the question whether this report is true or not, it is necessary that not only the Powers but all the public should be acquainted with the circumstances which have made the occupation necessary. The Japanese Government, which is usually shy of making explanations, may consider the announcement of July 3 as sufficient, but it is only a notice preliminary to the proposed occupation and does not give the reason why this step is necessary. Even apart from the question of the Powers, the Japanese people at large can learn nothing from the announcement regarding the degree of necessity for the occupation, the expenditure required by the proposal, and the prospects for the settlement of the Nikolaievsk affair by occupation.

The occupation of certain important points and the maintenance of troops proposed by the Japanese Government are of an exceedingly permanent character. The first question that presents itself is how the necessary expenses are to be borne. It is true that the Nikolaievsk incident is a pathetic national question, but what if the Government calls upon the people to bear additiona burdens to meet the expenses of the proposed measures? When will "a legitimate government" be established in Russia or Siberia? It is incumbent on the Government to make explanations to the people regarding the prospects.

The Japanese troops are to occupy such points in the province of Saghalien as may be considered necessary. Even supposing that these points include North Karafuto, no one should speak of the abundance of natural resources there. The proposed occupation is only for the settlement of the Nikolaievsk affair and for no other reason. If a single Japanese is deceived into believing that the places are occupied because they are rich in natural resources, the settlement of the Nikolaievsk incident will become "impure." The Government should see to it that no such misunderstanding is entertained by the people.

It is to be hoped that the authorities who disappointed us at Saturday's sitting of the Diet will give as detailed explanations as possible regarding the occupation of the so-called province of Saghalien. The authorities should at least lay information before the people regarding the expected period of occupation and the expenditure required.

(*The Yomiuri*)

Foreign Landownership

The bill relating to the revision of the alien landownership law which was to have been introduced in the last session of the Diet has been postponed owing to the dissolution of the Lower House. It is said, however, that the Government intends to place the bill before the present special session and thus settle a long-pending question. As the present session is necessarily a short one, the Government should introduce the bill as soon as possible and arrange for the execution of the proposed reform. It is hardly necessary to go into the circumstances under which the existing law, which was enacted ten years ago, has not yet been carried into execution. It is now indisputable that foreigners should be allowed to own land, and it is to be hoped that the necessary revision will be carried out with the least possible delay. We do not know what reforms the Government is going to

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make, but the present law, while in principle admitting the right of foreigners to own land in this country, is hemmed in with troublesome conditions and restrictions which go to stultify that principle. The point should be borne in mind by the authorities in arranging for the proposed revision.

Under the existing but inoperative law, in order to be able to own land in this country, foreigners must have a place of domicile or residence here, and in the case of juridical persons, they must be registered under the Japanese regulations. Moreover, the grant of landownership is conditional on the country to which such foreigners or foreign juridical persons belong extending a similar right to Japanese subjects. It is further stipulated that foreign juridical persons must obtain the permission of the Home Minister each time they acquire landownership. Foreign ownership is excluded from Hokkaido, Formosa, Karafuto, and such places as are deemed of strategical importance. It is useless to impose such excessive restrictions on foreigners, and the conditions relating to the possession of place of domicile or residence by prospective foreign landowners and the registration of juridical persons should be struck out. It is also necessary that the principle of reciprocity should also be abandoned. No harm will result from granting landownership to all foreigners or foreign juridical persons under the same conditions as Japanese. Above all, the restriction relating to the permission of the Home Minister is uncalled for. Not is there any good reason for the exclusion of Hokkaido, Formosa, and other places with the exception of strategically important points, and the stipulations of the present law on this point should also be amended. If the necessary amendment in this respect is not made, but Korea is added to the list of the forbidden places, it will stultify the object for which the whole law is to be revised. The old patriarchal ideas which have long held sway should be abolished and both foreigners and Japanese should be treated on an equality. If Japan is still unable to do away with the unnecessary conditions and restrictions relating to alien landownership, we can only say that she is not yet able to emerge from the "sakoku joi" (closing country and excluding foreigners) variety of ideas, and we sincerely regret this for her sake.

(*The Jiji*)

Pacific Shipping Competition

The freight agreement between 12 Japanese, British, and American shipping companies regarding Pacific services which was to have been carried into effect on July 1 has failed owing to the secession of the Blue Funnel Line, and it is said that the three large Japanese companies have also given notice that they cannot abide by the agreement. The object of the abortive arrangement is to eliminate competition and prevent a decline in freight rates. It goes without saying, however, that it is wrong to adopt such an artificial means at a time when the prices of all commodities are tending downward. If some companies are threatened with collapse owing to an excessive decline in freight rates, it is proper that the shipping companies should take steps to remedy the situation, but no such agreement is possible between Japanese, British, and American shipping companies. Under the new Merchant Marine Law America discriminates against foreign shipping, and if Japanese and British ships interest them-

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selves in any such agreement as the abortive arrangement, they will be only victimized by the new shipping policy of America. So long as America insists on the adoption of the Merchant Marine Bill, it is natural that the Pacific Freight Conference should not materialize, nor is it any wonder that the Blue Funnel Line should have commenced competition against American ships.

The Merchant Marine Law of America closely resembles a navigation law which Great Britain enacted well over 200 years ago, and if such a law is proposed for the control of trade between civilized nations of these days, it is natural that the proposal should evoke opposition. At the same time, it is doubtful whether the large Japanese shipping companies, all of which are subsidized by the Japanese Government, are qualified to call the attitude of the American Government into question. While welcoming the resumption of free competition in the Pacific, we hope that the Japanese subsidized companies will consider their own position.

(*The Jiji*)

Labor and Mr. Cox

The Democrats have found a good candidate in the person of Mr. Cox. What is noteworthy is the fact that there is reason to believe that he will be more popular with the laborers than Mr. Harding. It is an important question in this connection whether the Democrats will adopt a policy which is satisfactory to labor, but the measures which Mr. Cox took during his governorship of Ohio showed that he was antagonistic toward capital and sympathetic toward labor. There is no doubt that this fact will count more or less in the coming campaign. This is not, however, predicting the probable outcome of the Presidential election for we should take into account two more important facts. One is that the people have got tired of the Democratic administration, and the other is the question of the League of Nations. These two factors have a vital bearing on the Presidential election, and we should not predict its outcome by merely comparing the personal attributes of the opposing candidates. Nor should we ignore the importance of the campaign during the next four months. In any case, the political campaign is of deep interest to us.

(*The Tokyo Asahi*)

The Presidential State

It is strange that both the Republican and the Democratic candidate come from Ohio, both Mr. Harding and Mr. Cox being senators. Of the last ten presidents, six are natives of Ohio, and whether the laurels are won by Mr. Cox or Mr. Harding, the state will preserve the traditional honor of producing presidents.

Both candidates are on a similar level in regard to their political careers, and they are entirely unknown quantities as presidential possibilities. In the presidential race, therefore, their personality will not count for much; its outcome depends almost entirely on the platform of the rival parties. At the Chicago and San Francisco Conventions various planks were adopted, but the most important issue is the question of the ratification of the League of Nations Covenant.

We do not care which candidate is elected, but the ratification or otherwise of the League Covenant by America cannot but have a far-reaching effect on the political situation of the world. From this point of view we cannot but take

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a keen interest in the election of next autumn.

(*The Jiji*)

China and Shantung

The opinions of Mr. Henry Taft expressed in a letter to the New York *Times* are free from the bias to which Americans are often liable, and are generally just. Japanese appreciate his statement that China will have no word with which to excuse her action in refusing the proposal of Japan to open negotiations for the return of Shantung. While Japan's attitude is clear from her proposal and announcements, China is assuming a very vague attitude, and Mr. Taft is quite right in demanding that China should clearly define her attitude.

The pleas of the Chinese statesmen who are opposed to the opening of negotiations are only actuated by sentiment. Even where they appear reasonable, they give only one side of the question, and the claims of the foreign sympathizers of such Chinese are of the same category. This makes it clear which side is to blame. Foreigners should coolly and equitably judge the situation, instead of allowing themselves to be influenced by the sentimentalism of the Chinese. The opinions of Mr. Taft afford a commendable example of cool judgment and equitable reasoning. It is to be hoped that such opinions will gain influence in America.

(*The Jiji*)

High Prices and the Slump

There are two different foreign views regarding the financial slump in Japan. One is that the slump is due to the diversion of Oriental orders from Japan to Europe and America, the Oriental countries wanting to buy goods superior to Japanese products. The other view is that the unreasonable rise in the price of commodities in Japan has led her foreign trade to an unfortunate condition. In other words, it is quality in one case and price in the other that counts.

It is a fact that Japanese merchants are suffering from the burden of excessive stocks, and it is also true that the importing countries in the Orient now prefer foreign goods to Japanese makes. But not all of the unsaleable stocks are intended for Oriental markets, and in view of the world's demand for merchandise it is strange that the Oriental countries should be so anxious in the selection of quality. The fact is that the slump in Japan is due, not to quality, but to the highness of price.

Prices are highest in Japan of all countries on the globe. Is there any reason why this should be so? Baron Takahashi, the Finance Minister, said that the rise in prices was a worldwide phenomenon, but there is no reason whatever why prices should be highest in Japan. It goes without saying that the merchandise of such country cannot compete with that of other countries.

The setback to export trade cannot but cause a decline in prices, and at the first sign of depreciation the merchants and manufacturers concerned are clamoring for "relief" by the Government. By "relief" is meant an attempt to force up prices by artificial means. It is impossible to see how foreign trade can be made prosperous while at the same time maintaining prices of merchandise at an excessively high level.

(*The Tokyo Asahi*)

Model Settlement in Yokohama

Construction of the municipal dwelling houses at Sagayama, a suburb of Yokohama, was to begin early in June

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ccaording to an announcement from the City Office. The money for building the houses has already been set aside and materials are now being transported to the site.

Sagayama was selected because of its healthful location and an area of 4,400 tsubo of land secured. One hundred and forty one houses are to be erected, in addition to an administration building and four storehouses. The city plans to establish an employment bureau, day nursery and bathhouse in the new settlement and land has been purchased for a small park and playground. The first experiment in this direction was made at Minamiota. Several cottages were built which were offered for rent at a reasonable rate. They were occupied as fast as they were finished by families of the poorer classes. The results exceeded expectations and encouraged the building of the Sagayama dwellings. It is believed that the additional houses built there will relieve much of the present difficulty in securing houses in Yokohama.

The situation has been relieved somewhat by the curtailing of work by factories and shipyards, which left a number of men out of work. The unemployed leave for the country villages, as most of them have families there, giving an opportunity for the homeless ones to occupy the houses left vacant.

(*The Japan Advertiser*)

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